

A Clarification of Doubts and Rumours

By Abu 'Iyaad



This is a clarification of my writings during the year 2020 in between the exaggerationists¹ on two sides:

—a) The ḥizbī who criticizes and attacks the authorities of certain Muslim lands for implementing **the well-known, measures that can be derived from Sharī'ah texts** and

—b) He who exaggerates and turns the ijtihāds of such authorities in implementing **novel, disputed-over matters**—[for which there is no evidence in the Sharī'ah and nor in science, **but which return to the ijtihād of individual rulers**—into the ḥukm of Allāh. He portrays these ijtihāds as if they are universal, generalised rulings in religion, binding upon every Muslim on earth, in every nation, even if the authorities and specialists of other nations do not agree and do not implement such controversial measures and reject them as harmful.

And upon this, the exaggerationist places burdens of sin upon Muslims across the world that Allāh did not place upon them.

This is fabricating lies upon Allāh and turning the ijtihāds of rulers and scholars into Allāh's judgements.

So this is ignorance and extremism, just as attacking the authorities for implementing established, known measures is also ignorance and extremism.

¹ The issue is only between myself and one other person, and I will henceforth use the word “**exaggerationist**” as that is the blameworthy trait that is being criticized and rebuked in this article, alongside faulty understanding and wilful rejection of established factual realities. I write this article out of necessity, to dispel lies, rumours and doubts that have been spread.

So given the above, my speech and writings over the past 11 months, from February 2020, can be placed in the following categories, along with the objectives behind them:

1. Refutation of the *hizbīs*

Refutation of the *hizbīs*, who at the beginning of the affair, around March 2020, began to attack the rulers and scholars of Saudi Arabia for placing restrictions. I pointed out that they are justified in implementing the well-known and established measures² in cities such as Madīnah, out of concern for their subjects, and I specifically wrote an article on this in mid-March 2020 to clarify their doubt.

I also wrote on 30 March 2020:

... Muslims must continue to abide by the restrictions placed by the rulers who looked at the matter based on the initial information about the outbreak. This is from the angle of obeying those in authority which Allāh has commanded Muslims with in His Noble Book. There is tremendous blessing and goodness in this and Allāh will grant relief and provide a way out for those who obey His command. To disobey the rulers is a sin and leads to harm and corruption. The Muslim rulers—may Allāh protect them and grant them *tawfīq*—have taken pragmatic and prudent measures out of genuine concern for their subjects, not as otherwise claimed by the *Khawārij* and *Ḥizbīs* on account of their doctrinal bias and partisan hatred.

² Meaning, those that have a basis and can be derived from the Sharī'ah texts and which are known and established in medicine.

This is only one of many, often-repeated statements since that time, and this is well-known and widespread.

2. Praise for Muslim governments in their measures to prevent panic and protect creed

Praise for the Muslim governments, in particular Saudi and Emirates, for preventing the spread of unnecessary commotion, fear and alarm in the society by implementing punitive measures for those who spread what causes fear, panic and alarm and the great difference between Muslim countries and the lands of disbelief in which there is extremism and exaggeration, where their soothsayers posing as scientists give them forecasts of doom and gloom, terrifying their subjects, and they are devils, liars in that regard.

The consequence of this prudent and befitting measure is less alarmism, fear, panic and prevention of any underlying causes of corruption or errors in belief and conduct.

So the Muslim countries are praised in this respect and this is from the fruits and virtues of Tawḥīd, Islām and Īmān.

This in contrast to the great lies and exaggerations in the lands of disbelief, in their media, that which comes from their soothsayers and prognosticators masquerading as scientists, such as Neil Ferguson, other shills, fraudsters and bought-out scientists of his ilk, and the owners of ruthless corporations who profit from this type of fear and disturbance in nations.

So I spoke on this and sent audios on this subject, praising the Saudi and Emirati governments in this respect, whilst denigrating and criticising the disbelievers and their great lies.

Refer, by way of example, to this five minute audio:

<http://cv2020.s3.amazonaws.com/audio/abu-iyad-praise-rulers.mp3>

3. Returning the affair to the scholars and rulers

With respect to the verse...

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ
مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا

“And when there comes to them a matter pertaining to public security or fear, they spread it (among the people). But if only—(before spreading it)— they had referred it back to the Messenger and to those in authority over them, then those (of sound opinion and reason) who could derive the correct conclusions regarding it would have known it. And were it not for the favour of Allāh upon you and His mercy, you would have followed Satan, except a small (number).” (4:83)

I had already, from the beginning, returned this affair to those in authority (ūl al-amr), and affirmed the measures that those in authority in each Muslim nation had taken for their own nation.

So I affirmed that and supported and called to it, as I do to this day, upon the principles of the Sunnah. There is no dispute, question or controversy about this matter.

Unfortunately some people have misused this verse in order to accuse anyone who does not subscribe to their pandemic mania, fear, ignorance and exaggeration of having opposed the rulers and scholars, and this is with their full knowledge of the position that I have explained above.

These people seem to think that the decisions, ijtiḥāds of the government Saudi Arabia **in disputed over matters in both religion (such as views on contagion) and the world (such as controversial, unproven measures)**, are binding upon Muslims

in all other nations, regardless of what the authorities of those nations may hold and may decide to implement.

No scholar has spoken with this. This is the saying of the exaggerationist who lacks comprehension.

In Tanzania for example, there is no pandemic taking place because the President examined and rejected the RT-PCR “tests” that were being used in his country to rebrand existing illnesses and to manufacture “infected” people in order to whip up contagion/pandemic mania.

He hastily kicked out the WHO from his country and declared the pandemic over in June 2020.

However, according to the exaggerationists, a Muslim in Tanzania is sinful and liable to punishment in the Hereafter for not continuing to abide by the restrictions in Saudi Arabia, such as social distancing by two metres from the healthy. In Tanzania, with only 21 *alleged COVID-19 deaths* out of a population of **over 60 million** in all that time till today, **life is normal and there is no pandemic**. There is just the usual burden of seasonal and yearly pattern of disease and death which is not being rebranded as anything else.

The illusion of a pandemic is simply generated by the fraudulent tests, it allows rebranding of existing illnesses with known causes with a new label and conversion of the healthy into “infected carriers” or “cases” of the newly labelled disease.

So acting upon this very verse (4:83), having returned the affair to the authorities of each nation, **I affirmed the necessity of Muslims obeying the authorities in their own lands in the measures the rulers have taken for their particular lands—** whether the known established measures, or whether the novel, innovated, controversial ones such as “social distancing” of two metres between the healthy **and this is from the angle of the**

Sunnah, because this is a principle of the Sunnah, irrespective of the question of the validity of some of these measures, because we venerate the Sunnah and call to it.

However, at the same time, we do not misuse and misapply this verse either.

Whoever says that all Muslims in Tanzania or Madagascar—or in some non-Muslim lands where these novel additional measures of social distancing by two metres from perfectly healthy people are not implemented or required—that these Muslims are obligated to follow the Saudi authorities in these measures, otherwise they are opposing this verse, opposing the rulers and scholars, and may have blood on their hands, putting billions of people's lives at risk, then this is the saying of the one who has little comprehension.

This is the saying of an ignorant person, it is not the saying of any scholar.

Unfortunately, over the past nine months or so, many people have been misled by such rhetoric, by histrionic outbursts built upon ignorance and exaggeration.

Whereas what we say, in accordance with this very verse, as we have done from the very beginning, is that **Muslims in their countries are required to follow whatever the authorities of their nation have determined**, so we are correctly applying this verse. And as for Muslims in non-Muslim countries, then they follow the guidance and directions specified for them by the authorities in their land.

In short, not only do we reject the errors and exaggerations of the ḥizbīs who attack the authorities of Saudi Arabia upon ignorance, then likewise, we also reject what is said by the exaggerationist on the other side who lacks comprehension in religion, turns ijtihāds of rulers into the ḥukm of Allāh, claims Allāh made certain things obligatory upon the whole ummah, like social

distancing of two metres among the healthy, when He did not, and who packages these errors and exaggerations with verses of the Qurʾān, and misleads, if not confuses people by way of this, leading them to think that he is with the scholars, when in reality he exaggerates and fabricates things above and beyond what the scholars say. So we reject both:

- neglect in abiding by principles, as do the Ḥizbīs, and
- exaggerations, lies, going beyond the bounds, exceeding the principles, putting words and/or into the statements of the scholars that they are free of, and ascribing to Allāh what He did not reveal, judge, legislate or obligate.³

4. Attributing to Islām’s texts and to the Sharīʿah that which is not from it

Connected to the above, as indicated, some people began to give the impression that “social distancing” of two metres between healthy people is from Islām, from its texts and from the action of the Companions.

So I started advising, in April 2020, against ascribing ...

- social distancing and

- lockdown of all social and economic activity—[which leads to isolation, anxiety, distress, destruction of livelihood, destruction of means of production and cutting of social ties, and to

³ Such as the claim that Allāh *Himself* made social distancing of two metres between healthy people an obligation in religion upon the ummah, and that the scholars are the ones deriving and deducing social distancing among the healthy from the texts and that the scholars are the primary initiators, originators, drivers of the various measures, policies and responses which are besides and additional to those which have a basis in texts. All of these are lies and exaggerations with no truth to them whatsoever. They are inventions of the exaggerationist himself who is misleading those who have fallen for his exaggerations and rhetoric in this respect.

consequential poverty, disease and death much greater than the original problem]

...to our religion, because they are outside of what has come in the Sharī'ah, are matters of ijtihād, are not established, proven measures, and have effects and consequences which are not praiseworthy, as the evidence and experience now clearly shows.

This is why Imran Khān, the Prime Minister of Pakistan, spoke about “lockdown” as a harmful measure, devastating to people and their livelihood.

But the exaggerationist—acting upon pure emotions—continued to portray the false picture that the scholars are the ones **devising, initiating, driving** and **coordinating** the pandemic response with respect to “social distancing” of two metres between the healthy and other measures above and beyond the known, established measures.

This is completely false. It is a misrepresentation of the realities, and it is the basis of the exaggerationist’s faulty understanding. I warned against doing this from the very beginning, from ascribing things to scholars that which they are not saying and from ascribing disputed over matters to the religion which do not have any basis in it whatsoever, but which are simply a matter of ijtihād for a ruler.

The scholars did not originate and derive these disputed matters from any texts and nor were the scholars the originators of all of these disputed measures which are additional to the well-known ones. Rather, the scholars— observing the principle of unity behind the ruler and obedience to him— supported the sum of all measures implemented by the authorities, who themselves are abiding by international treaty obligations and recommendations.

The scholars simply gave rulings with regarding to situations and scenarios impacted by the measures, with respect to acts of worship and other areas of life, and they call to obedience to the authorities upon the principles of the Sunnah.

These measures were being implemented, as they are in most nations, through treaty, under the WHO, under its guidance and recommendations. The rulers of participant nations implemented them, and then the scholars supported these measures from the angle of obeying the relevant authorities. Then they gave needed guidance to people with respect to the acts of worship and dealings that are impacted by such measures, doing a tremendous service to Muslims, whose worship and livelihoods are impacted by these measures, may Allāh reward and preserve them.

So some of my speech was with respect to this, intending to shield the scholars and rulers from potential future attack, while making it clear that Muslims must obey the authorities.⁴

I made this clear in person, directly to some of those who decided to become vocal on this matter and who misrepresent the realities.

To illustrate their faulty reasoning:

Some of them began to argue for social distancing as a measure because the scholars have said, and rightly so, that prayer is still valid if there are gaps in prayers due to necessity.

However, this is not an argument that social distancing of two metres between the healthy is a legitimate measure in the Sharī'ah or medicine. Rather, all that is happening is the scholar is giving a ruling of the validity of the prayer, even if people knowingly leave gaps, because this is a matter of necessity, of

⁴ Whoever wants to read some of my statements and speech in this regard can refer to this document: <http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-7.pdf>.

obeying regulations stipulated by the rulers, and it is not something that a person has done knowingly and deliberately.

This is not a proof for social distancing between the healthy in the Sharī'ah. Rather, it is sound, scholarly reasoning in a matter of jurisprudence that concerns validity of an act of worship in a particular scenario, in specific circumstances.

Unfortunately, some people tried to bring this as evidence for “social distancing” between the healthy in our religion. This does not constitute evidence, evidence is the Qur’ān, Sunnah and consensus, and this is simply a ruling that has been given by scholars with respect to the validity of prayer in specific circumstances, and it is not evidence for or a ruling on social distancing between the healthy itself.

It is only with lack of comprehension and confusion that **a ruling on the validity of the prayer in such circumstances** is somehow twisted and turned, by the exaggerationist and whoever is upon his way, into a ruling for the validity and obligation, or recommendation of social distancing of two metres between the healthy. **This is faulty, invalid reasoning.**

So we should present things accurately, in the right way, otherwise, if we make claims such as “The scholars derived social distancing of two metres between the healthy from the Sharī'ah texts and are the ones who initiated and drive this policy”, as may be portrayed by the exaggerationist⁵ and the one lacking comprehension, then this is incorrect. It opposes factual realities and it can make scholars subject to criticism and attack in the future, when the realities unravel. **This is something I warned about from the very beginning.**

⁵ Rather, the exaggerationist even claims Allāh (ﷻ) Himself has made it obligatory in religion, let alone scholars, that Allāh is the one who made it wājib upon the Muslims.

Whereas what should be said is that this is a matter of ijtihād, in differed over matters, and we enjoin obedience to the rulers in this respect, from the angle of the Sunnah, and they are rewarded for that.

Update: Refer to **Appendix 3** for some recent speech from **Shaykh ‘Ubayd al-Jābirī** in this respect, which is a confirmation of that which we have been upon and called to from the very beginning, and see also **Appendix 4** for an example of our past speech in this matter.

5. Distinguishing between established, known measures and novel, controversial matters

Likewise, with respect to the above, some of my speech was in outlining that there are:

—**a)** measures which have a basis, and can be derived from texts, such as isolating the sick, preventing exit and entry in relation to places of outbreak, the healthy avoiding the sick, these are based upon what is *ẓāhir*, open, apparent and

—**b)** measures which are novel and subject to ijtihād, subject to opinion, subject to acceptance or rejection, around which there is controversy, and there is no genuine science to support them.

I explained repeatedly that Muslims must obey the authorities in all of that, from the angle of the Sunnah.

However, we must realise that some of these affairs are matters of ijtihād and are not implemented or accepted in all places, rather, they are outright rejected by many doctors, specialists, scientists and some nations as being harmful and without any basis in science or medicine. These are matters of fact.

I continued to advise that we must be precise and clear in our speech, accurately describing the realities, and not speak with mere emotions and sentiments.

Unfortunately, this was not pleasing to the exaggerationist, despite having been told, in person, directly, on 29 March 2020:

... Muslims must obey the restrictions placed by the rulers from the angle of obeying those in authority because they have made determinations based upon the information available, and they must be supported and aided in all of that by their populations. To disobey them is a sin and leads to harm and corruption.

Despite making this clear, he never ceased upon ghuluww (exaggeration) and zulm (oppression). So from early April he began to warn people from behind the scenes against my writings something I did not become aware of till early October. On Twitter, he embarked on an intimidation, bullying and public shaming campaign.

Many people were contacting me telling me how embarrassed they were to see this type of behaviour, and that it is blatantly obvious to everyone that he intends me, and that it is sending out a very bad message in public.

For this reason, I never responded at all, and in fact, I stopped posting on Twitter around end of May and have not posted anything since, from the angle of not inflaming a situation, not creating confusion for people, and not responding to such aggressive confrontation and unjust behaviour from the angle of maintaining dignity and honour, even though I was more than capable of responding to these baseless, histrionic outbursts.

However, he never gave up on his ghuluww until he proceeded to fabricate a lie against Allāh, claiming, in effect, in meaning and

implication, **that social distancing by two metres between the healthy has become fard 'ayn in Allāh's religion these days**, imputing this notion to a scholar, who is free from it and whose words and line of scholarly reasoning he failed to grasp and communicate with accuracy.

When this level of ghuluww appeared in September 2020—after I had tried to put an end to its roots six months earlier—I embarked upon refuting it in a series of articles, because of the gravity of lying upon Allāh (عَزَّوَجَلَّ) and His religion, and because of the seriousness of placing burdens of sin upon people that they are free and innocent of, and especially in a matter of the world that is greatly contested and disputed over.

This was the series of articles written, out of hope that the exaggerationist would recant and repent:

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-1.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-2.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-3.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-4.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-5.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-6.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-7.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-8.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-9.pdf>

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-10.pdf>

<http://cv2020.s3.amazonaws.com/lessons-comprehension-01.pdf>

<http://cv2020.s3.amazonaws.com/lying-upon-allaah-01.pdf>

<http://cv2020.s3.amazonaws.com/lying-upon-allaah-02.pdf>

In essence there are two categories of extremism and exaggeration:

—a) On the one hand it is the ḥizbīs who attack the authorities in Saudi Arabia for implementing what are legitimate and sound measures, having a basis in the Sharīʿah and in medicine.

—b) And then on the other hand you have those who turn the ijtihāds of scholars and rulers with respect to disputed over matters, such as “social distancing” of two metres between the healthy, into Allāh’s ruling, into universal rulings, placing burdens of sin upon Muslims across the world that do not exist. And accusing those who reject this extremism with having potential blood on their hands and “opposing the scholars”.

The exaggerationist behaves in ways such that unless you share with him in his pandemic mania, fear, exaggeration and misunderstandings, you are opposing the rulers and scholars.

Refusing to recant and repent from this lie upon Allāh (عَزَّوَجَلَّ), it is very sad that this person felt the need, after the above articles started to come out in September 2020, to send questions to the Muftī of Saudi Arabia, Shaykh ‘Abd al-‘Azīz, may Allāh preserve him, with loaded questions, only to be told that about which there is no dispute at all: The necessity of obeying the authorities of your land in this matter.

This is something he had already been directly told way back in March and April and which he knew full well was my position and what I call to, and yet despite this, he, oppressively, used tactics of intimidation on social media, making unwarranted public outbursts therein, to mislead people in their thoughts and impressions through his own faulty comprehension and exaggeration. Worse than that, he even started hiding replies on his Twitter posts in which people were countering his misrepresentation of the realities by outlining my position, yet he hid them from the public.

See Appendix 2 for screenshots of some examples.

In his questions to the Muftī, he failed to ask pertinent questions that get to the crux of the matter, the actual points of contention, those which would have exposed his ghuluww, his lie and fabrication upon Allāh (ﷻ).

I had already presented these types of questions within my documents listed above, which he was aware of, along the lines of:

“Are Muslims in other countries, where social distancing among the healthy is not required, sinful for not doing so, because they would be disobeying the rulers of Saudi Arabia?”, or

“Is social distancing by two metres between the healthy an individual obligation upon every Muslim today, even in countries where the authorities do not require it or reject it?”

When these same types of questions had been presented to him on his blog by some people:

Ustaad, can you kindly answer these questions that have been posed?

[1]—Are the Muslims in all other Muslim countries who do not “socially distance” in their worship and gatherings sinful?

[2]—And are the rulers and authorities in other countries sinful because they do not implement or enforce these measures?

[3]—Are they disobeying Allāh and will they be subject to punishment?

This was the response:

1. Allah knows best. I advise myself and the Muslims to refer to the senior-most scholars for such serious issues, not people like me.

2. Allah knows best. I advise myself and the Muslims to refer to the senior-most scholars for such serious issues, not people like me.

3. Allah knows best. I advise myself and the Muslims to refer to the senior-most scholars for such serious issues, not people like me.

I exposed **the tremendous contradiction** in all of this in detail in Update 5 in the series mentioned earlier:

<http://cv2020.s3.amazonaws.com/fawzan-social-distancing-update-5.pdf>

I will cite an excerpt here because of its relevance:

This is contradiction, absence of reason, confusion, lack of coherence, it is making people confused, bewildered and many other affairs. Just reflect on the scene you are witnessing here.

A person standing on a platform, with a megaphone, broadcasting to tens of thousands of people:

“Allāh Himself made social distancing wājib (obligatory) in His religion during these times”.

Then someone from the audience says: “Are Muslims in Sweden sinful for not distancing because the authorities do not enforce it because they have a different scientific viewpoint?”

And then the response is:

“Allāh knows best. Don’t ask me”—keeping in mind he is stood there with a megaphone shouting out loud: “Allāh Himself made social distancing obligatory” and also keeping in mind the meaning of wājib:

—“*That for whose abandonment is threat of punishment*”, or

—“*That whose abandoner is punished*”, or

—“*That whose doer is rewarded and whose abandoner is*

punished.”

And he continues in his response: “**Please refer to the senior most scholars for such serious issues, not people like me**”—the while he is stood on the platform with a megaphone, claiming that “Allāh made social distancing obligatory”, ascribing these words to a scholar, and turning the ijtihād of a scholar into the actual ḥukm of Allāh, and then insisting this is the ḥukm of Allāh, continuing to broadcast to the people.

So the people are looking on, confused, bewildered, scratching their heads. This—to any person of intelligence—is lying upon Allāh, imputing one’s own faulty statements to the scholars, causing people to be bewildered and confused, and then saying after all of this, megaphone in hand:

“Allāh knows best, don’t ask me—but don’t you ever forget that Allāh Himself has made social distancing obligatory in these times.”

This is playing with Allāh’s religion and playing with people.

We do not accept this from anyone, **even if they be the nearest of kin**, because this pertains to the right of Allāh and His religion and it is not just any personal issue of the world.

The most ironic thing in all of this is that Shaykh Fawzān, in outlining **the reasoning** in his ijtihād, has said the same thing which I called to and tried to get across to people from March 2020. That if the Muslim rulers make a determination about something, considering it to be from the means, then the Muslims of that land must obey and follow them in this ijtihād, and that the scholars of that land call to that—not because they themselves have investigated and validated any of the invoked, alleged science—but based purely upon principles of the Sunnah.

This completely unravels and exposes the entire charade of “following the scholars and returning matters back to them”—because no scholar spoke with the worldwide obligation, upon every Muslim in every other land, of following the Saudi authorities in this measure, even when it is not required in his country, rather rejected by the authorities in his country.

Thus, he failed to abide by his own advice and failed to present such important questions to the Muftī, knowing that the reality of his exaggerations would be exposed, and thus, he did not in reality refer matters back to the scholars before spreading them among the people, and thus he is more worthy of being in violation of the very verse which he uses as a convenient tool against those who reject his exaggeration and bigotry.

And this is while we keep in mind that any and all answers received from any scholar that relate to **disputed over matters**, such as “social distancing between the healthy” remains an ijtihād, an opinion, and does not comprise evidence against the one who does not hold that, until and unless indisputable evidence is brought from the Qur’ān, Sunnah and consensus.

For there is found in the speech of other scholars, such as Abū ‘Ubayd al-Qāsim bin Sallām, Shaykh al-Albānī, Ibn Rajab al-Ḥanbalī and others in which such measures are rejected.

However, my view, as will be made clear in an important **sidenote discussion** after Point 6 which follows below, is that obedience is enjoined to the ijtihād of a ruler from the angle of maintaining practical unity and from the angle of abiding by principles of the Sunnah.

In any case, the Muftī’s answers to the loaded questions were in essence that people should be advised to follow the authorities of their land, which is not a matter of dispute and which is what I said from March 2020. Further, the Muftī, may

Allāh preserve him, never fell for the bait that was put in some of the questions and he totally ignored it, sufficing only with short answers, repeating the advice of following the regulations of the land, being fully aware that the questioner is intending to elicit speech from him. The Mufti never gave him that, walḥamdulillāh.

All of this falsifies the claim of the exaggerationist who gives the impression that a Muslim in Tanzania, or Madagascar, or Sweden by way of example, is sinful in the sight of Allāh and will have blood on his hands, if he does not follow the guidelines in Saudi, even if his own country does not require them or does not agree with them. The scholars, may Allāh preserve them, do not speak with such nonsense, and all praise is due to Allāh.

Thus, he who went to the Muftī came back empty-handed and did not achieve his goal, except to continue misinforming the people that anyone who does not share with him in his pandemic mania, fear, exaggeration and shallow understanding, that such a one may have blood on his hands, and is opposing the rulers and scholars. **This is injustice, exaggeration and extremism and shows a lack of comprehension.**

Further, the exaggerationist has no shame and nor any fear of Allāh in putting distortions within his questions:

The Third Question: In the West, we have some doctors among the Muslims, people of Sunnah and [good practice of] Religion, people known for their love of Islamic knowledge and its dissemination. However, in these days specifically, they oppose the official Health agencies, saying that there is no need for the well-known protocols of safety which those officials instruct the people to observe, like distancing, wearing masks, etc., protocols that match or are close to the same ones chosen by

| the Muslim leaders.

First, distancing and masks among the disease-free healthy are not from the well-known protocols, neither in religion, nor in science and nor medicine. Rather, they are a novelty, they are controversial, and implementing them is simply a matter of ijtihād. Their harm is established and proven while their benefit is without evidence, they are promoted to make people “**feel**” safe, to be reassured, mentally and psychologically. There is no credible science to back them up.

Second, the well-known protocols are the ones I mentioned earlier, which can be derived from the texts and which are established practices, and they are isolating the sick, preventing exit and entry in relation to places of outbreak and the healthy avoiding the sick and quarantining those coming from the location of an outbreak. So we thank and praise the Muslim authorities for these measures—whether upon the view that this is for the protection of creed, or for the protection of health, either way it does not matter. These are established means.

But the exaggerationist, in his ignorance and confusion, cannot distinguish between what are established, well-known measures and what are novel, disputed-over measures, treating the latter as the former and confusing the affair for himself and for others.

Further the exaggerationist refuses to accept that the authorities of Saudi Arabia and non-Muslim countries have **not** somehow independently arrived at the same measures by some sort of coincidence with each other.

Rather, they are recommendations coming from a central authority, the World Health Organisation (WHO), and because most nations have entered a treaty, an agreement, in the event of the declaration of a pandemic by the WHO, this is why

we see uniform, identical measures being applied across the world.⁶ This is being centrally managed, through international treaty, and rulers of each nation implement the measures. It is not as the exaggerationist claims in his delusion and falsification of reality, that the scholars of Saudi Arabia are initiating, devising, and driving these disputed over policies from themselves and are the pioneers in this regard.

Thirdly, we call to obedience to the authorities in all the affairs, the established well-known ones and those which are contentious and subject to dispute, from the angle of the Sunnah, and this has been clear from day one, and it was made clear to the exaggerationist directly, on more than one occasion, and it has been repeated over and over.⁷

⁶ The exaggerationist is in denial of this factual reality in the same way that a person is in denial of the sun in broad daylight.

⁷ Thereafter, there is free and open discussion about the science of lockdowns, “social distancing” between the perfectly healthy, harms of masks, the exaggerated statistics, and widespread fraud in the non-Muslim lands, and so on. No one has the right to silence anyone from speaking in these matters, because speech in these affairs is not the unique, private domain of any one individual, specialist, ruler or government, and no one can force anyone else to accept their view. These are universal affairs spoken of by mankind, discussed and debated, as is the case in all worldly sciences and disciplines, and it all returns to evidence. No one one person, institution, ruler or government has any special monopoly or private domain in these affairs. And if one person brings the truth, incontestable, indisputable, then the whole world is obliged to accept it, once it has been made apparent, such as when it is established that smoking is harmful to the lungs, or a particular medicine causes kidney failure, and so on. None of these types of affairs are the private special domain of any one ruler, scholar, institution or government. However, in practice, in real life, such affairs, even if proven, may not receive universal acceptance because it may not have come to the knowledge of some people as opposed to others, or some people have interests that they cannot let go of, or some people trust those whom they consider specialists to whom the truth has not yet become apparent and so on. So this is the nature of worldly sciences and knowledge. It

Since May 2020, when tweets were being posted and aimed at me, comprising veiled attacks, bullying, intimidation and giving false impressions of the realities to people, I decided not to respond, engage or participate in any of this, so I deliberately kept off Twitter, knowing the realities will become evident in due course, by Allāh's permission.

In any case, this was the least of my concerns and I have not taken any of that personally. If this was a personal matter, I would not have remained silent for six months. Rather, I am grieved by the great lie and fabrication upon Allāh (عَزَّوَجَلَّ), that He Himself has made social distancing of two metres between the perfectly healthy, wājib in His religion in these times. Lying against Allāh is a great crime and I have repeatedly asked the exaggerationist to recant and repent from this lie, but to no avail. And this is not out of ignorance, it is out of full knowledge.

So first we saw this:

"Social distancing during prayer & in social gatherings is an OBLIGATION during these times... Allah has made it obligatory... It will increase the love between Muslims... It is in everyone's best interests..."

Social Distancing During These Times is an Obligation From Allah; It Only Increases Our Love for One Another

is from ignorance to claim that any one person, institution, ruler or government has a special private domain over these affairs to the exclusion of the rest of the world. If this had been the case, then there would never be any progress and it would lead to monopolies, injustices and the likes and it would be greatly harmful to mankind as a whole.

When this fabrication upon Allāh was refuted, it was not repented or recanted from. Rather, attempts were made to defend it and persist upon it more than a month later. This time, a new audio translation was published of Shaykh a-Fawzān’s speech and the intent behind this being to give the impression that the Shaykh’s words have been translated accurately :



al-Masjid al-Awwal
@1MMPGH



NEW: A phrase-by-phrase, Arabic to English translation of the very important advice of Shaykh Saalih al-Fawzan about the obligation of social distancing during these days (the Covid-19 outbreak).

MP3 (listen/download):

	<p>The Obligation of Social Distancing During These Days</p> <p>A phrase-by-phrase English translation of monumental words of specific guidance for how precautions of safety which Allah...</p> <p>spreaker.com</p>
--	--

3:39 pm · 18 Oct 2020 · Twitter Web App

Notice, how the change has been clearly made: “Obligation from Allāh**”, “**Allāh made it obligatory**” have been removed, and no repentance or clarification has been made, despite misleading tens of thousands of Muslims all across the world.**

The purpose for doing this phrase-by-phrase audio translation and presenting it to people was to defend these original statements by claiming that the Shaykh’s words have not been misrepresented, and this was a response, an attempted refutation of the articles of advice I had written. If that was the case, then

why now omit these words “Obligation from Allāh” and “Allāh made it obligatory”?⁸

So at the one and same time, this is both an admission of one’s fabrication against Allāh (ﷻ) and also an attempted defence of this very fabrication against Allāh (ﷻ).

Indeed, the person who rejects the truth after it has been made clear to him, then his contradiction, his lie and his injustice and transgression will be brought out in the open for all to see. And this is not just any lie we are speaking of, it is the greatest type of lie, a lie upon Allāh (ﷻ).

Further, once my articles against this fabrication started coming out in mid-September 2020, it was after this that the questions of 6 October 2020 were sent to the Muftī.

Thus, despite knowing full well my view, he secretly started warning others from my writings in early April onwards, moved to open intimidation, bullying and public shaming on social media in the months to follow, and finally he went to the Muftī as a diversion away from the issue of “**Allāh made it obligatory**” for which he had been asked to recant and repent from and had refused to do so.

6. Preventing spread of fear, alarmism and exaggeration

An overarching theme in all of my speech, and a main objective, — [following the actions taken by the Saudi and Emirati authorities who implemented measures to punish those who spread fear, panic and alarm]— **was to prevent the spread of fear and**

⁸ I had brothers contact me directly, they had been led to believe that social distancing is **an individual obligation** upon them, religiously, otherwise they would be sinful, and they were operating on this basis, in the UK, thinking that this is something Allāh requires of them, by obligation.

exaggeration by providing accurate, verified, established data from government health authorities across the world, the highest authorities that is, starting with Italy in mid-March.

The realities had already become clear by then through the review of the Italian National Institute of Health, the highest authority, of thousands of medical records.

This was to show that despite the fearmongering frenzy in the Western media—which is nothing but a marketing ploy to create demand for vaccines and to justify a transformation of society and economy—this is not a deadly, killer disease as is being made out.

Those dying are the elderly, in their 80s, with many comorbidities, and those who are immunocompromised. The risk to those under the age of 60 is literally zero, right next to zero, unless they are chronically ill, have unhealthy lifestyles, have compromised immune function and so on.

And further, these people are falsely being made out to have died “of” COVID-19 through the RT-PCR “test”, when in reality, they died from their comorbidities and the additional burden of a seasonal flu or flu-like illness, which has been rebranded through this fraudulent “test”.

This was a major objective, to prevent the spread of panic, fear, unnecessary commotion and what leads to harbouring of omens and so on, and to counter the lies and exaggerations rampant in the media. This is not “opposing the scholars”, rather it is “silencing the voice of Shayṭān” who instills fear in people through the fearmongers and agitators.

So once again, I was acting upon the aforementioned verse (4:83), by making verification, and not spreading lies, rumours and exaggerations that cause fear among the people, without proper verification from its sources, unlike the exaggerationist himself.

As Ibn Kathīr (رحمته الله) said:

إنكار على من يبادر إلى الأمور قبل تحققها، فيخبر بها، ويفشيها وينشرها، وقد لا يكون لها صحة

A rejection of the one who hastens to affairs prior to verification and who starts informing about them and spreading them, while they may not have any authenticity to them.⁹

And Ibn Kathir mentions, from the ḥadīth related by Muslim in his Ṣaḥīḥ in Kitāb al-Ṭalāq, that a rumour was spread that the Prophet (ﷺ) had divorced his wives, and this was being spoken of in the mosque. So ‘Umar (رضي الله عنه) went to the Prophet (ﷺ) for verification, and he negated it. Then ‘Umar went back to the mosque, stood by the door at the entrance and spoke with the loudest voice: “The Prophet (ﷺ) has not divorced his wives”. And then he said “Then this verse was revealed (4:83) and I am the one who discovered, derived that”, meaning he, ‘Umar, is the one who investigated the rumour and discovered the truth therein and then announced it to the people.

So ‘Umar heard the rumours of the people, went to the source, verified the truth, and then came back and openly announced it to the people to quell the lie, the rumour.

So picture the scenario. There are the lying disbelievers, their soothsayers, prognosticators, their lying politicians and media propagandists, spreading doom and gloom, news of death and destruction, instilling fear, panic and anxiety in people, terrifying the young and the old.

Then those who do not accept these lies, exaggerations and propaganda, makes verification and present actual data—**from**

⁹ In reality, this is what the exaggerationist has been doing who has neither a background in science, nor in medicine.

the highest health authorities of nations, already in the public domain, published and spread—to show that it is the over 80s who are mostly dying, with multiple comorbidities, or those who have immune malfunction with unhealthy lifestyles, citing from actual government sources and authorities, doing all of this to combat the lies, exaggerations, fear and anxiety being spread so as to calm the people.

Then the exaggerationist comes along and accuses such people of “spreading rumours, conspiracy theories”, and likewise, of opposing this verse.

This is a reversal of the actual realities.

Further, the main context of this verse (4:83) is that the hypocrites would—upon learning of the military detachments sent by the Prophet (ﷺ)—investigate the outcome and then hastily spread news of either defeat or loss. They would make exaggeration in their reports as a means of playing with the emotions of the believers, to weaken them.

So this verse was revealed, indicating that the affair should be left to those in authority, to decide what to divulge of such news and what not to divulge, in terms of how it will affect the believers. The news of these events were not in the public domain, they remained obscure and unknown, until they were spread and made known by the hypocrites, or the weak in īmān.

To give a similar modern scenario:

Some major incident occurs on the border with Yemen or inside of Yemen, with the Houthī Rāfiḍah, and there are casualties. Soldiers involved divulge this until it is spread, locally and online, and lots of exaggerations and rumours are added to it, leading to fear and despair among the people. However, it should have been left to the military chain of command, to those above them, and to the Saudi authorities to decide if, when and how such information

should be divulged so as to contain people's fear. We could also give the same example as it relates to Pakistan and India.

Matters which take place, and whose details are as yet not divulged, and which concern the security and well-being of a country are referred to its authorities.

As for the one who suggests that bringing to people's attention—**from official government investigations and published reports from around the world**—that a particular disease predominantly affects a particular age group more severely, the over 70s, having multiple comorbidities, such reports that are already published online and distributed, from national health authorities and official statistical records, doing so to contain the fear and counter the exaggeration and lies, coming from the disbelievers themselves, from the lying media, that this somehow violates this verse, and that only the authorities of a particular country, be that Malaysia, or Saudi Arabia, or Pakistan, have a special private domain, a worldwide monopoly over this **publicly available information**, then this is not said by anyone who has comprehension.

This scenario is no different to the one wherein a person tells you that before you can tell people—by way of verified crime and homicide statistics—that a city in America, or the UK, or Europe, or Africa, or Asia is much safer than another, and is not as dangerous as is being made out to be, that you have to “take your alleged evidence” and sit in front of a scholar in a Muslim country so he can verify your evidence, otherwise you may have blood on your hands by telling people that one city is safer than another, despite this being an established verified reality through already divulged and disseminated information.

In other words, telling people openly known and published facts, by which their concerns and fears are alleviated and by

which lies, exaggerations and rumours are ended, **that this is to have blood on your hands**. All people of sound mind recognise this for what it is, it is the saying of one who lacks comprehension.

This has never been said by any ruler or scholar.

Unfortunately, many people have been drawn into this rhetoric because it has been propagated on social media, and it has been falsely portrayed that all of this is coming from the scholars when it is not. All that is coming from the scholars is to adhere to what the authorities require from you, about which there has never been any dispute.

And it is here that we quote again, the pertinent speech of Shaykh Ibn ‘Uthaymīn (رَحِمَهُ اللَّهُ) who said:

From the important affairs in seeking knowledge **is the issue of comprehension (fahm)**, meaning understanding the intent (murād) of Allāh (عَزَّوَجَلَّ) and the intent of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). **This is because many people have been given knowledge, but they have not been given comprehension.** It is not sufficient that you memorize the Book of Allāh and what is easy from the Sunnah of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) without comprehension. It is necessary that you understand from Allāh and His Messenger what Allāh and His Messenger intended. And how numerous are the mistakes that come from people who use texts as evidence upon other than the intent of Allāh and His Messenger, and misguidance arises due to that.

And here I would like to point out an important point, which is that: **An error in understanding can be more severe than an error through ignorance.** This is because an ignorant person who errs through his ignorance knows that he is ignorant and can therefore learn. **But the one who has a wrong understanding, he believes that he is a scholar who is**

correct. He believes that this is the intent of Allāh and His Messenger...¹⁰

And from the errors of the exaggerationist based upon faulty understanding and lack of comprehension is that:

—**a)** he applies the verse (4:83) to scenarios and situations it does not apply to, accusing others of opposing this verse, when he himself is more worthy of having this verse applied to him.

—**b)** he claims Allāh Himself made social distancing of two metres between disease-free, healthy people an obligation in religion upon Muslims, a fabrication.

—**c)** he uses the ḥadīth of the plague as evidence for justification of the doctrine of social distancing of two metres between disease-free, healthy people, despite the fact that no scholar has made this istidlāl from this ḥadīth, while he misleads others into thinking that they have.

—**d)** his advice that innocent people should not complain about nationwide lockdowns—[which entail destruction of livelihood, premature death of the elderly and chronically ill, cutting of social ties, distress, anxiety, despair and lead to poverty, starvation, and large-scale disease and death in vulnerable nations and communities]—and should instead look at convicted criminals doing time in prison who are in “real lockdown conditions”.

This analogy is corrupt, futile and is yet another instance of ghuluww in this affair, it is a mockery of people’s intelligence and is another demonstration of lack of comprehension.

—**e)** and more.

In short, I acted upon the verse from the very beginning from the angle that:

¹⁰ Ādāb Ṭālib al-‘Ilm, Majmū Fatāwā wa Rasā’il (26/96-97).

—a) I affirmed the necessity of following the guidelines determined by each nation upon its own subjects, affirming the ijtihāds of the rulers and scholars with respect to the known, established measures and the novel, disputed measures. referring the affair of each country to its own authorities, upon a meaning of the verse.

—b) I prevented the spread of fear through the rumours, lies and exaggerations of the media by bringing verified, established, factual realities in order to alleviate the fear, distress and anxiety that was and remains present, acting upon another meaning of the verse.

SIDENOTE: On the ruler imposing his view or judgment in issues of difference¹¹

¹¹ There is a difference regarding the subject of contagion itself and there are also differences regarding lockdowns, social distancing, masks and so on from a science and medical point of view. Even the doctrine of quarantine, there is no agreement on this either. As implemented today, “quarantine” originates with Christians in the 14th-15th centuries, it means “forty days” and has symbolic and religious significance to Christians centered around the number forty. The Greeks believed that diseases they held to be contagious would develop within forty days. Ships were required to anchor for forty days before being allowed to land during times of disease outbreaks. As for the ḥadīth regarding the land of the plague, those who claim that it contains the doctrine of quarantine are in error, it contains no such thing, even if this is a popularly held view, and further, maintaining this view brings contradiction and inconsistency into the Sunnah, and this has given opportunity for the Muʿtazilah and the Orientalists to attack the Sunnah. Rather, the ḥadīth of the plague prohibits fleeing from Allāh’s decree, from death, when one tries to flee from the plague, in the same way that fleeing the battlefield is prohibited and constitutes a major sin. In the Sunnah, the outbreak of plague in a land is framed in the same way as the outbreak of war and has nothing to do with the concept of contagion. For more details refer to: **Higher Wisdoms in the Ḥadīth**

It is crucially important for the reader to understand the following matter and through it, a lot of confusion will be removed inshā'Allāh:

Regarding the issue of the judgement of the ruler (حكم الحاكم) regarding general, universal matters (المسائل الكلية العامة)¹² in which there are differences, and the discussion as to whether he can make (الزام) of them, to make them binding upon the people or not, and whether this decision of the ruler (يرفع الخلاف) “removes the differing” or not in these matters, then this affair has been given attention and has been discussed by Muslim scholars.

We can summarise what has been said, there are two approaches to this matter:¹³

—a) That which is derived from the speech of Shaykh al-Islām Ibn Taymiyyah, which is that the ruler does not have such a right in general, universal affairs, and he cannot impose, for example, the view that touching a woman invalidates wūḍū upon the one who does not hold that, or make a person to start fasting when the moon has been sighted by one person, if that person's madhhab requires two witnesses and thus the start of the month has not been verified in his view and so on, to many other similar examples, which are not judgements in disputes between people in specific matters, but universal matters of religion.

These are general, universal affairs that are not settled and ended by the view or decision of the ruler, the ruler has not been given the right to impose these things on those with different

Regarding the Land of Plague, <http://cv2020.s3.amazonaws.com/hadith-plague-land.pdf>

¹² As opposed to specific judgments such as those in disputes between the people, which are referred to the qāḍī (judge) and in which he makes a ruling.

¹³ Refer to “Ilzām Walī al-ʿAmr wa Atharuhū Fil-Masā'il al-Khilāf” (Riyāḍ: 1434H), by ʿAbd Allāh bin Muḥammad al-Mazrūʿ, it provides a good treatment of this subject.

opinions. The ruler does not become correct in his views just because of his status as a ruler. Rather, in this respect, he is no different to the common person, to the soldier or to the craftsman in his view, and his view does not acquire any greater weight, or become correct, just by virtue of him being the ruler.

So applying this approach to this current issue under discussion, the ruler cannot impose restrictions and requirements that are disputed and controversial—such as social distancing by two metres from healthy people, and wearing masks and so on—upon he who holds that distancing between the healthy has no basis at all, neither in the Sharīʿah, nor in science, rather it opposes them both, and who holds that masks are harmful to health, and whose benefit has no basis in science at all.

Likewise, with vaccines, if a person holds that vaccines are detrimental and that there are proven alternatives for prevention and treatment, then a ruler cannot impose vaccination upon this person or penalise a person for not doing so, or make his livelihood tied to them and the likes.

So here, upon this approach, the ruler does not have a right to impose these things upon those who do not hold these views, because these are universal affairs, in which specialists have differed over and the ruler and his action does not comprise Sharīʿah evidence in these matters, such that they become binding and such that people should be punished if they hold contrary views in these matters or do not act upon them because Allāh and His Messenger have not required that from them.

So this is one approach which is derived from many statements of Shaykh al-Islām Ibn Taymiyyah made in various contexts.

—b) The approach that the decision of the ruler is binding from **a practical (ʿamaliyy) point of view**, this would put an end to the dispute, from a practical point of view.

So everybody acts upon the view, or the course chosen and imposed by the ruler. **However, it does not put an end to the knowledge (‘ilmiyy) aspect of the issue.** Rather, this matter can continue to be debated and discussed.

To illustrate, the ruler may prevent women from driving for a benefit he sees, but the issue of whether women can actually drive or not legislatively speaking can continue to be discussed and debated. Likewise, if a ruler orders everyone to start fasting after the moon is sighted by one person, then those who do not hold this view in their madhhab and require two witnesses who have sighted the moon, they may fast with everyone else in order to maintain practical unity, but the discussion of this from a knowledge point of view can continue.

The differing in terms of knowledge has not ended just because the ruler has implemented and imposed a particular course of action. Debate and discussion does not become forbidden on this issue, because these are universal affairs, and no one has any special private domain with respect to them, not even a ruler.

So likewise, in the situation being discussed, just because a ruler imposes—in addition to the established and known measures—certain other measures which are differed over, disputed over, then though they are to be followed and implemented from the angle of maintaining practical unity, this does not now put an end to knowledge-based discussions surrounding them.

The ruler's choice or decision in this matter has not become the truth in the affair and nor has it ended the differing from the angle of knowledge. Thus, “social distancing” between the healthy and wearing masks do not become evidence based, neither in the Sharī‘ah, nor in medicine or science, just because of the ruler’s choice in imposing them.

No ruler has been given any such special status whereby his personal opinion, choice or ruling in a differed over matter, in an issue of *ijtihād*, comprises proof in and of itself.

So though he is obeyed to maintain practical unity, the knowledge based discussion remains open and it is for anyone to speak on this matter who has knowledge and evidence.

Thus speech about contagion, the effectiveness of certain measures, whether they have a basis or not, and so on, all of that remains open for discussion and debate.

It is this second approach that I decided to make operative in my speech and writings from March 2020, because it is closest to what the scholars of Saudi are upon, doing this in support of the *ijtihād* of the rulers and scholars in this issue.

I call to obedience to the rulers in what they have determined of both the established measures and the novel measures that return to the *ijtihād* of each ruler.

As for the knowledge-based discussions surrounding contagion, the RT-PCR test, vaccines, social distancing, wearing masks, then these are universal issues of discussion that transcend any scholar, ruler, government, and these discussions are for the benefit of all of mankind, it is vital that the truth is identified, disclosed and disseminated with respect to them, so that any and all unintended errors and harms—[or intended ones, as it relates to the heads of the people disbelief, who are people of evil, oppression and corruption]—are minimised while maximum benefit is attained, through the spread and preponderance of such beneficial knowledge.

I hold that the narrow-minded exaggerationist does not have any appreciation or understanding of these issues and thus proceeds to find fault with others when the fault lies with himself due to his lack of comprehension, exaggeration and extremism.

From what has preceded one should see the activities of the exaggerationist in his exaggeration for what they are: **histrionic outbursts** emanating from ignorance and lack of comprehension.

To give a plausible historical scenario to illustrate the point even further: Lets say we are back in the early 20th century, tobacco is judged to be beneficial, or at least harmless, and the ruling is given for its permissibility by a scholar and a ruler allows its importation. This does not mean that all speech about tobacco has now become forbidden because the controversy about it has ended because of the judgement of a scholar or ruler.

In the same way, one who prohibits speech about the RT-PCR tests, vaccines, social distancing, lockdowns, is like the one who prevents speech about tobacco in this example, claiming, in his compound ignorance, that any speech about tobacco is opposing the ruler, and may be putting lives at risk, when in fact, speaking about tobacco and its harms as they become evident is to save lives and to force a change so that rulings are built upon factual realities. So this is no different to speech about RT-PCR fraud, destructive effects of lockdowns, scientific evidence of harms of wearing masks and so on, which is to save lives and eliminate harm, given that established, credible evidence for this is already established and is not in need of being discovered and verified.

So the exaggerationist reverses the realities such that the one who provides concrete evidence for the harm of tobacco is the one destroying lives, and the one making all the histrionic outbursts built upon jahl (ignorance) and ghuluww (exaggeration), trying to silence the one who brings concrete evidence is the one who is saving of lives by preventing and censoring such knowledge. This is a complete reversal of the realities.

7. On the topic of contagion and its connection to omens and the whisperings of the devils

A large part of my speech and writings was on the issue of contagion itself. I had written about this during **the Swine Flu Scam of 2009**¹⁴ wherein I explained the various views among the scholars regarding contagion itself and warned against the exaggeration of the disbelievers in the way they talk about viruses, as this can affect our creed, as it relates to minor shirk, because they speak of the virus as if it is intelligent and conscious and exaggerate therein. I already knew of the pseudoscience of virology and the misuse of the PCR procedure back then as I had investigated it. So a large part of this discourse was on the issue of contagion, and germ theory “virology” pseudoscience.

So in these writings I presented and supported the view of the early Muslim scholars, from the Salaf such as **Abu ‘Ubayd**, and **Ibn Khuzaimah**, **al-Ṭabari**, **al-Ṭahāwī**, **Ibn ‘Abd al-Barr** and others, coming all the way to **Shaykh Ḥāfiẓ al-Ḥakamī** in contemporary times, who has best articulated this view, in the most convincing way, a view also chosen and preferred by **Shaykh Muqbil** and **Shaykh Muḥammad Amān**.

This is the superior, most coherent view, it towers high above the other view(s) which have holes, inconsistencies, are devoid of universal coherence, comprise the use of vague, ambiguous language and which draw attacks upon the Sunnah from various factions because of internal contradictions that cannot be resolved.

Al-Ḥakamī (رحمته الله) said:

The intent is that the negation of contagion is absolute, it

¹⁴ <http://cv2020.s3.amazonaws.com/video/swine-flu-scandal-channel-4.mp4>

is upon its totality and within it is singling out Allāh (سُبْحَانَهُ وَتَعَالَى) with full disposal [of all affairs] in His creation... And within that lies strengthening of the heart of the believers, aiding of them with the strength of reliance and soundness of certainty, and proof for them against the polytheists and all of the stubborn opposers.¹⁵

This is what I hold as my religion before Allāh, as the truth, and I am grateful to Allāh (عَزَّوَجَلَّ) that He decreed for this truth, this most appropriate and relevant statement, to be expressed through the pen of a servant amongst His servants, from the great scholars of our era, Shaykh Ḥāfiẓ al-Ḥakamī (رَحِمَهُ اللهُ).

The issue of contagion is one that connects to harbouring omens, and it must be explained that Muslims can fall into this, especially when we have fearmongering and agitation coming from the direction of the disbelievers and even ignorant Muslims who believe and spread the exaggerations of the lying Western media, the lying soothsayers and prognosticators like Neil Ferguson, career criminals such as Anthony Fauci, the lying scientists, and the lying corporations who have a known, well-established history of criminal enterprise and who use fear as a weapon, as a tool to expand markets and increase profits, in addition to furthering ideological goals they have.

These corporations have inserted their people into government institutions whereby they devise, determine and direct national health policies in favour of themselves and their profits—and this is undeniable, it is very apparent in the lands of the non-Muslims. All of this creates an atmosphere and environment wherein weak and ignorant Muslims can be put to trial.

¹⁵ Refer to “Ḥāfiẓ al-Ḥakamī on Contagion” which can be accessed here: <http://cv2020.s3.amazonaws.com/hakami-contagion.pdf>

And minor shirk is a great sin, some scholars even hold the opinion that it will not be forgiven, unlike major sins. Minor shirk can actually be a cause of being punished with the very thing with respect to which one fell into minor shirk in the first place, as explained by Ibn al-Qayyim and others.

I explained all of this, so that Muslims in these lands of disbelief— [where there is severe exaggeration, lies and blatant fear propaganda, in contrast to Muslim nations]—are not led into causes of harm, this cause coming from their own souls, from their excessive fear, and from fearing the means more than fear of Allāh. And all of my speech in this area is to promote patience, resilience, reliance and so on, so that tawḥīd overrides fear and omens, and that people do not fall into something that brings them the very harm that they fear.

Shaykh Sulaymān bin Ḥamdān¹⁶ (رحمته الله) (d. 1397H) said, as occurs in al-Durar al-Saniyyah (10/345-347):

The servant is ordered to take caution against the apparent causes of evil and to avoid them to the extent that is related in the Sharī'ah, such as taking caution from the leper and the sick person and from going to a place of the plague. But as for what is hidden [obscure, not apparent], then taking caution against it and avoiding it is not legislated. Rather, it is from the prohibited omen, and indeed, it is having an evil opinion of Allāh the Exalted, without any verified cause. Hence, it is not permissible... **when he surrenders [himself] to these affairs, and opens the door of whispers to his soul in these affairs, or [opens the door to his] worries to Shayṭān and throws of such things into his soul what corrupts his religion and**

¹⁶ The former Qāḍī of Madīnah, from the scholars of the da'wah and student of Shaykh al-Anqarī (d. 1373H), Shaykh Sulaymān Ibn Saḥmān (d. 1349H) and Shaykh 'Abd Allāh bin 'Abd al-Laṭīf Āl al-Shaykh (d. 1339H).

makes his life difficult [with hardship, misery], and perhaps that which he took caution against might befall him as a punishment [for holding an evil opinion and harbouring omens].

And similar speech was said by Ibn al-Qayyim (رحمهُ اللهُ) and Ibn Rajab al-Ḥanbalī (رحمهُ اللهُ) and as for Shaykh al-Albānī, then he has also spoken in this matter, and this is keeping in mind that all of these scholars affirm the principle of contagion, while speaking about the effects of exaggerating with respect to it, because that was the very thing the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to prevent and put an end to.

Shaykh al-Albānī (رحمهُ اللهُ) said with respect to contagion:¹⁷

So when a Muslim falls into a presumption with respect to something that Allāh has created for a far-reaching wisdom, and then he exaggerates in this created thing and describes it with what opposes the reality, then he has fallen into error. And this is what the people of the first Jāhiliyyah were upon, and what most of the doctors are upon in our time as I have just mentioned.”

And he also said:¹⁸

I know many doctors who do not shake hands with people

¹⁷ Silsilah al-Hudā wal-Nūr (no. 696). This is the affair I have been explaining and warning against for months and for which I also wrote an article ten years ago after the **Swine Flu Scam of 2009**, which was an identical situation, but on a much smaller scale.

¹⁸ There is no title to this cassette, or series, and it is simply labelled as “Miscellaneous Issues”, no. 211. For the recording refer to: <https://www.al-albany.com/audios/content/3378>

fearing that there might be an infectious microbe in the hand of this person. For this reason, they do not shake hands with people and this is a waswasah (whispering)... the [occurrence of the] whisper [is thought by people to be] restricted to some of the worshippers, but it has passed on to those, to other than the worshippers, to the doctors and their likes. So for that reason, this is a reminder and reminder benefits the believers. As for a person's leftovers (su'r)¹⁹, then it is pure in a general sense, however it is not described that it is a cure of any sort and nor that it is ailment. O Allāh, except in one specific situation, **when it is established** that:

—this person is actually ill
 —that he is afflicted with a contagious disease
 —that this contagious disease is caused by a microbe
 —and that this microbe may be transmitted not only through drink, but also by way of physical contact, the [sick] person may touch him...

So here, **there is no issue with taking precaution,**²⁰ **but we do not make it a habit in daily life.**

So the meaning [here] is that this is a whispering (waswasah) **which destroys personal ties and human relations** which are established between people. **The foundation is that every person's leftovers and interaction with them is that he is upon fiṭrah (original disposition) and upon health and well-being.**

Thus, **when it is established** that Zayd from among the people he has, by way of example—Allāh forbid—the disease of tuberculosis and drinks from a vessel, then you can keep away from this, **but you should have certain knowledge** that he is

¹⁹ The food on a plate one has eaten from with hands or the drink in a vessel one has drunk from, and it refers to whatever separates from the body (from the skin, saliva) that another person may then come into contact with by eating from the same food or drinking the same drink.

²⁰ Meaning, when all of these conditions are established and proven.

afflicted with the disease of tuberculosis. **As for a whisper, maybe he has it, maybe has it, then this is not permissible, because this is having an evil opinion about your Muslim brother and secondly it comprises cutting of ties of brotherhood between you and your Muslim brother.** As for when it is **verifiably established** that he is afflicted [with the disease], then you can take precautions and avoid drinking [from the same vessel] and shaking his hand. And this is not from the whisper (waswasah) and nor absence of reliance upon Allāh (عَزَّوَجَلَّ) as is claimed by some people.²¹

Alḥamdulillāh, we see that the scholars in Saudi Arabia have spoken on this issue as well, advising with absence of exaggeration, excess fear and commotion and placing trust and reliance in Allāh, and advising with repentance from sins. **We do not see from them the approach and behaviour of the exaggerationist over here in the West.** Rather, we see them saying that to silence the fearmongers and agitators is to “silence the voice of Shayṭān”, and they do not speak with the language of the exaggerationist and nor act with his behaviour.

However, to the exaggerationist, it is as if any and all speech against the exaggerations of the disbelievers, their lies, their false statistics, their deceptions, then all of it is “conspiracy theories”.

²¹ Those who do not affirm the principle of contagion say that a person with an illness can be avoided from the angle of avoiding general harm (not out of fear of contagion) and those who affirm it, say that avoiding a person with an illness said to be contagious is from the ways and means and part of reliance. However, both of these scenarios relate to **a person who is actually, physically ill.** There is no connection here to any so called “asymptomatic carriers” or alleged “infected” people or alleged “cases”, referring to perfectly healthy people. It is greatly insightful from Shaykh al-Albānī to point out this reality, keeping in mind that he holds the view that disease may sometimes be passed from one person to another, by Allāh’s will and creational power.

It is as if working to cement Tawhīd and put an end to the various routes and avenues which can affect it negatively is but acting upon “conspiracy theories”.

Finally, one other connected matter, when these discussions were taking place during the months of April, May 2020 (Ramaḍān 1441), and I spoke in some detail about them, some people began to make false claims such as there being “practically a contemporary ijmā’ on the issue of contagion” which is false, and were using this to intimidate and shame others who hold the view of the Salaf and of Shaykh Muḥammad Amān and Shaykh Ḥāfiẓ al-Ḥakamī, while making it appear as if they are a fringe group, and as if they are Zāhirīs (literalists) and other such insulting and oppressive behaviour, as well as drawing others to these baseless, oppressive notions and ideas.

This is not befitting. If you want to engage in a meaningful knowledge-based discussion, that is welcome, and if you are unable to engage in one, then do not go around intimidating other people because they hold a view which they deem to be stronger on account of evidence.

8. Openly stated and visible goals and agendas of the disbelievers

I also spoke about how the disbelievers have clear goals and agendas which they have been openly announcing and writing about and that they intend to transform their societies and economies into “biosecurity” states, where suspicion of being sick, being “contagious” is the default state and proof of immunity is the burden—a reversal of Allāh’s creational and legislative decree—and how they intend to implement the Chinese model of technocractic control, with as much centralisation as possible of

areas such as food, industrial production, transport and communication, built upon a model of two combined doctrines—contagion and climate change—with restriction and tight regulation of social and economic activity.

The purpose behind this to alert Muslims that this situation, if and when it develops more fully—and it is taking place as we speak—will become hostile and harmful to Muslims living in these lands, to their religion and their welfare.

This is because as these disbelieving nations gain more and more intrusion and control over people's lives—as is the case in Communist China—they can very easily erode and undermine religion by threats to livelihood and preventing access to vital resources, services and facilities without which one cannot subsist and maintain livelihood.

This is the situation in Communist China, and it is why they are able to humiliate Muslims there, because of totalitarian control, and I have warned that this is the goal of the disbelievers, they have used contagion as the starting point, to initiate the process, and climate change will feature more and more as the years pass, and once tighter control is gained and privacy is eroded, private property and wealth independence are destroyed, they will force a common universal religion and its values upon people.

Further, that in Muslim countries, even if there may be some hardships there, there will be protection and safety for one's religion and welfare.

So the intent here is to alert Muslims because there will be a time when they will need to make important decisions for themselves and their families, in order to protect their religion, livelihood and hereafter. Once again, the narrow-minded exaggerationist had nothing to offer except to say: "Conspiracy theories, layers and layers of them".

9. The pseudoscience in Virology

A very large part of my speech and writings consisted of refutations of the pseudosciences of the disbelievers and from them is “Virology”, which is not much different to Alchemy, Marxism, Einstein’s relativity, Big Bang Cosmology, Natural Selection of Random Mutations, and Freudianism.

To put it into context, this is a bit like telling the Ash‘arites, in matters of religion, that they, along with their scholars, have been wrong for 1100 years in certain matters of creed, because the Jahmite principles upon which their doctrinal science is built are incorrect, having no basis and are not in accordance with what is derived from the Qur‘ān and the Sunnah—such as their speech about ajsām and a‘rād and negating wisdoms in Allah’s actions (al-ḥikmah wal-ta‘līl) and building creed upon this.

Opposition will come from people who are being told that what they believe and what their scholars and forefathers believed for centuries is wrong. This is in affairs of religion. The same happens in worldly affairs, in worldly sciences.

Just as there is bigotry and partisanship to a view in religion, then likewise it exists in worldly affairs, especially when there are financial, political and ideological interests that lie on top of those views and theories.

You can expect cognitive dissonance²² from those who have been brainwashed in the institutions of the disbelievers where evolutionary biology is the foundational garment upon which everything is stitched, and they cannot see through the ways in which some or even much of what they have learned either

²² Discomfort experienced when a cognition (a view, perception) is presented different to the one that has been long held.

clashes with, or impacts creed and affairs of Tawhīd from numerous aspects.

“Virology” is one of those pseudosciences, and Muslims are largely blind-followers of the non-Muslims in this area, as they are in most worldly sciences in the modern era.

“Virology” does not follow the known standards of scientific inquiry and employs sleight of hand tricks in the laboratory to make claims and conclusions which are scientifically baseless and invalid. I have written much on this and there is no need for too much repetition here.

What are wrongly labelled as “viruses” are nothing but **communications messengers** and **transportation mechanisms** to allow body-wide cell to cell communication and transportation, allowing for **a centralised coordination** of healing and repair mechanisms that are triggered by the two major factors of toxicity and malnutrition, coupled with other stimuli that can be seasonal, emotional and so on.

These particles, or microvesicles, are part and parcel of what is today called the “immune system”, though this framing is also not entirely accurate or complete.

These particles and fragments were wrongly identified as “viruses” in the backdrop of the attempts of misguided, ignorant 19th and 20th century germ theorists to prove their ideas of disease causation.

By the 1950s, they had been utterly falsified, however, they managed to revive their false ideas by reframing the “virus” through genetics and using sleight of hand laboratory tricks as evidence for its existence and its alleged primary role in disease causation.

The same happened with Darwinian evolution, it had died a death by the mid-20th century, until Mendelian genetics and

probability statistics were combined with the concept of natural selection—or survival of the fittest—to produce what is known as **neo-Darwinism** or more accurately, the **modern synthesis** after the mid-20th century. This pseudoscience was used to prop up the atheist doctrine of evolution for the rest of the 20th century and became very popular and led to a great deal of atheism, until it even penetrated the minds and hearts of Muslims, causing doubt and confusion. It allowed charlatans, liars and storytellers like Richard Dawkins to start speaking of “junk DNA”, “selfish genes” and other such materialist fables and statements of war and arrogance against Allāh’s rubūbiyyah.

It is the same with “Virology”. This is a pseudoscience, built upon fraud and sleight of hand tricks. There is no such thing as a whole, intact so called “infectious virus”²³ in the air. This is from the great lies of the disbelievers, not much different to their lies about UFOs and aliens from other planets flying in the air.

This is a superstitious belief devoid of any evidence, the first thing you read in a Virology textbook is, “Viruses occur universally, but they can only be detected *indirectly*.”²⁴ As such, all claims about disease causation have little scientific basis.

What is being detected of genetic material and wrongly labelled as a “virus” is produced and expelled from the body itself, it does not cause disease any more than firemen at the scene of a fire can be said to have been the cause of the fire.

Yes, these genetic fragments have a role in the disease process, and given other factors, such as good nutritional status, lack of chronic illnesses and lack of immune malfunction, a generally

²³ As for bacteria, then they can be detected directly and purified, and they have a separate discussion.

²⁴ Introduction to Modern Virology. Dimmock, Easton and Leppard, 6th edition (Blackwell Publishing, 2007), p.3.

healthy person will easily overcome the symptoms of acute illness. But they are not primary causative agents of disease.

The incorrect label of “virus” for what are really **microvesicles** and the genetic fragments of **functional information** that they contain, this is from the direction of evolutionary theory, from the Darwinian notion of struggle, survival and competition. It is not through the conception of Allāh’s names of al-Shāfi and al-Ṭabīb, and I have explained this angle in my writings.

Refer to, by way of example:

<http://cv2020.s3.amazonaws.com/vitamin-d-modulation-contagion.pdf>

Just as Imām al-Shāfiī lamented, over 1200 years ago, of the Muslims leaving the affair of medicine, and allowing the Jews and Christians to dominate, then we continue to lament this affair today, when we can also add the Atheists, Materialists, Naturalists and Darwinian Socialists, who have dominated these fields and who use them for particular goals and ends. To Allāh is the complaint, He is sought for aid, and He is the granter of relief and success.

If a Muslim can accept that with respect to Allāh’s Tawḥīd, mankind has deviated, despite this being rooted in fiṭrah and ‘aql, with the presence of many false and altered religions, and likewise if he can, and must accept that the Muslim nation split and divided into sects, having fallen into great deviation from the truth, despite the preservation of the Qur’ān and the Sunnah and their correct interpretation through the Salaf, then he must also accept that this applies even more so in worldly sciences, wherein entire groups of specialists, institutions or nations, in a given era, can be upon error without knowing or acknowledging it, simply being upon a doctrine among the doctrines, with respect to how they think the creation of Allāh, which to them is “nature”, works.

Just because a view, theory, or practice is widespread in a given era, does not mean it is correct and that it is not free of the influence of private commercial interests and pursuit of ideological agendas.

I conclude this point by saying:

Just like there is no scientific evidence whatsoever that...

Natural selection acting upon random mutations is the undirected, unintended driver of the evolution of species, this simply being a wild fantasy of the naturalist, atheist, materialist. It being a belief which can never reach the status of a scientifically valid claim by meeting the requirements and standards of the scientific method,

... then likewise there is no scientific evidence whatsoever for the viral causation theory of disease. It is nothing more than a superstitious belief, completely devoid of actual scientific evidence, based upon a misunderstanding of the nature and role of certain genetic fragments that are released by cells during disease states within microvesicles, coupled with sleight of hand tricks in laboratories. This, despite the fact that there are thousands upon thousands of virologists working in labs all across the world, blindly following protocols and procedures whose invalidity, from a scientific method perspective, they are completely ignorant of or don't even think to question.

There are thousands upon thousands of Ash'arīs across the world, among them are highly-credentialed scholars, but that does not mean that they are correct in their doctrines, and nor does it mean that the routes, methods and lines of evidence they present are actually valid and acceptable.

This would be so whether we are in the 4th century hijrah, when they were a scorned minority, or in the 6th and 7th centuries hijrah—where they were strong and dominant in various lands,

their creed being widespread because they created institutions and schools and trained thousands upon thousands of scholars in these doctrines—or today in the 15th century hijrah, where the situation is at it is.

So it is likewise, with the doctrines and theories of the disbelievers in their study of what they call “nature” which to us is Allāh’s creation and “nature” is that which He placed in each thing, which is its attributes and functionality.

This subject is not for the exaggerationist to start passing judgements in, it is an area in which he has no knowledge. However, he seems to think that whatever is alien to him and whatever he cannot understand, then the person who is speaking with it, even having a speciality in it, must submit to his whims and to his taqlīd, and that he is not allowed to speak with it, just because it runs contrary to the exaggerationist’s ignorance in the matter.

10. The pandemic of fraud, exaggeration and fearmongering

Likewise, my writings show concrete, undeniable evidence of the fraudulent use of the RT-PCR procedure which cannot be used for diagnosis on its own, but which has been used to recategorise other illnesses, to drive the illusion of a pandemic, false registrations of causes of death, manufactured statistics used to fearmonger and scare people, fabricating a new category of , “asymptomatics” as cases of disease, which itself promotes fear, superstition and omens among people. This is a matter of factual reality.

The amount of fraud and deceit in these non-Muslim nations is staggering, and all of it is being used to create and drive the

illusion of a pandemic, while riding on the wave of seasonal patterns of disease and death.

All they are doing is using the RT-PCR and other dubious “tests” to rebrand illnesses and recategorise deaths and to generate “asymptomatic cases”, while scaring everybody with an imaginary new virus which has not been shown—according to principles of scientific inquiry and standards of the scientific method—to even exist, let alone be the cause of a new disease. They are using known seasonal patterns of disease occurrence, when respiratory illnesses typically occur, as a wave upon which they place COVID-19 on a surfboard, to ride upon the wave of genuine disease and death. They recategorise this disease through fraud, and they are very open about it, **they say a COVID-19 death is a death from any cause, if it occurs within 28 days of a positive RT-PCR test, and likewise within 60 days.**

Pneumonias, ARDS, COPD, bronchial illnesses and so on, have multiple routes and angles, having underlying background factors and can also be induced by medication, and these types of illnesses are being rebranded as “COVID-19” on the basis of the fraudulent use of the RT-PCR “test”.

The alleged “test” is not a diagnostic tool, it is but a manufacturing and amplification tool for genetic material. It is being used like a sleight of hand trick, to spuriously declare healthy people as “asymptomatics”, “carriers”, “infected” and to recategorise deaths from other causes as “COVID-19” deaths.

So this is clear, blatant fraud, it was very apparent from the very beginning and it continues today.

Further, dozens upon dozens of freedom of information requests have now been made from health authorities, institutions, universities, pandemic advisory committees across the world, requesting proof of isolation and purification of the

alleged virus directly from a patient sample, without first mixing it with bovine solution and monkey cells and adding antibiotics to the mix, and evidence that it is the actual causative agent of disease by fulfilment of what are known as Koch's or River's postulates. No such evidence exists.

This would be like asking the government or highest Islamic authority of every nation where the Mawlid is celebrated to provide the isnād of the alleged novel, never before discovered ḥadīth they claim to have in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explicitly and directly calls for the celebration of his birthday on 12th Rabīʿ al-Awwal. However, they all come back saying, we have no trace of it. This means that the practice is baseless, devoid of evidence and the alleged novel ḥadīth is imaginary, spurious. It is the same with claims about a novel virus and a novel disease, there are known scientific principles in this regard, to evaluate claims of causation, and to evaluate claims of a novel virus, just as there are in the science of ḥadīth to validate a report.

I wrote a lengthy article on this in June 2020, on the basis of some speech of Shaykh al-Albānī (رَحِمَهُ اللَّهُ): **Steps for Proving a New “Infectious” Disease: Between Innovators In White Thobes And Pseudoscientists In White Robes.**²⁵

11. Evidence of Allāh's rubūbiyyah

I also spoke about the direction of the technology that the disbelievers are creating, and how it is a sign of Allāh's Rubūbiyyah, a proof against them, in that they are looking and observing these signs in the same way that the heads of disbelief in the past, such as Fir'aun, were made to see signs in front of them, as a result of which they were inwardly convinced, but still

²⁵ <http://cv2020.s3.amazonaws.com/steps-virus-disease.pdf>

arrogantly rejected the truth and refused humility, despite their inward conviction that there is an ‘ālim, qādir, murīd, ḥakīm, behind life and all of creation.

These new **mRNA “vaccines”** that are being developed, they should be viewed in the same way as **operating systems**, **software programs** and **programming languages**. They are an avenue into the programmatic elements of life itself and are unlike the standard vaccines. In reality, these are not “vaccines”, they are deceptively labelled as “vaccines” for marketing purposes and to avoid regulatory oversight. They are more accurately described as **synthetic biological programming agents and devices** and they are being used to programmatically manipulate the body. They can be used to induce disease states and can have a multitude of purposes.

The disbelievers are at this stage of realisation in the 21st century, with respect to Allāh’s creation. They know that the 20th century ideas of “natural selection of random mutation”, and “junk DNA” are bogus and that life with all its unfathomably complex processes has been designed.

However, they, like tyrants of the past, will eventually drown in the power that they believe this knowledge and this technology gives them, because they are not led to īmān by way of it, rather, only to arrogance on top of arrogance, and the end (‘āqibah) is always to the people of īmān and taqwā.

As for the technology itself, there is no doubt that good can come from advancements in knowledge such as this, but this technology is in the hands of atheists, materialists, Darwinian socialists, eugenicists, population reductionists, and those with a history of criminality and fraud, and those who believe the world is over-populated and who have a shady history as it relates to vaccines and fertility. They know full well, that they can program

the body to react against specific proteins to produce temporary and even permanent infertility, in both males and females, or inject hormones in females to prevent or abort pregnancy.

One should read these articles with care and deliberation.

<http://cv2020.s3.amazonaws.com/gates-vaccine-fertility.pdf>

<http://cv2020.s3.amazonaws.com/who-tetanus-infertility.pdf>

So this is an area of great caution.

The top, elite, knowledgeable physicians, and those with immense wealth, they do not get vaccinated, they do not get their children vaccinated, they do not allow their children to use “smart” phones and “smart” devices in the years of their crucial development and beyond until they learn restraint and true nature of things, because they themselves know the realities.

So when they make discoveries and advancements then they find ways to keep what is truly beneficial for themselves, while giving the common masses something else.

Unlike what we find with Muslim historians who faithfully reported history²⁶, the people of disbelief, their elites, on the other hand, have a practice of maintaining two histories. One which they know is the true history in which lies knowledge and details of the goals, purposes, reasons and true meanings behind events and occurrences. And then the history which is penned for the masses and taught in schools. In this way, they keep their masses in delirium, easy to misguide and manipulate.

Thus, in this particular affair, the elite, rich people will have hoarded hydroxychloroquine as a prophylaxis (preventive), while using the power that is in their hands through the media they control, the journals they own and the institutions they bankroll, to malign and discredit it, and likewise to discredit and discount

²⁶ Not including the Rāfiḍah.

all natural ways of maintaining health to fend off disease, and to convince everyone else that a vaccine is their only saviour. They have made such exaggeration in this vaccine, their plans being so grand and so ambitious that immediate suspicion is raised about it given that it is not truly a vaccine in the traditional sense, but a gene therapy drug, which has been cleverly labelled as a “vaccine” for marketing purposes, avoid regulatory oversight, and to acquire full legal immunity from all claims.

Further, they also create different types of vaccine, those free of harmful adjuvants, which they use on themselves, for those who may be convinced among them that vaccines are beneficial, and then those which are laced with adjuvants and other harmful ingredients for the common masses. Likewise, they have inferior quality vaccines for “third-world” developing countries.

So these are all affairs of caution.

Have those nations, their elites and leaders, **who mass-murdered and wiped out hundreds of millions of indigenous people across the continents of Asia, Africa, Australia and the Americas over the past few centuries**, and who, in the 19th century, became Darwinian socialists and Eugenists in the 20th century, and now, “Bioethicists” in the 21st century, have they all of a sudden become saviours of humanity? They despise and detest humanity, and in the modern era, they hide that hatred and contempt under the deceptive cover of philanthropy, public health and other deceptive labels and gowns.

12. The true causes of calamities, hardships and trials

Finally, the issue of returning these trials of hardship, restricted movement, livelihood, isolation and so on to sins and disobedience.

I spread the statement of Shaykh al-Fawzān, one of the very first statements he made on the issue, on 18 March 2020, and those of Ibn al-Qayyim, Ibn Taymiyyah right at the beginning of this affair and repeated this same point thereafter, and more recently, the statement of Ibn Rajab al-Ḥanbalī (رحمه الله) on sins giving rise to the causes of evil and harm (such as disease) that come to people.

This trial has come about and has enveloped the world, because in the past two decades, corruption has spread and enveloped the world in a way never ever seen before in history. That is because of the Internet and mobile or alleged “smart” devices in the hands of people. So when sin, disobedience and corruption takes place on a level never seen before in history, facilitated and spread by these modern means, then it is from the wisdom of Allāh that removal of safety (amn), and/or restriction of sustenance (rizq) also takes place in a like for like manner, in a way never seen before.

And this shows the tremendous power and reach of Allāh, which none can escape.

Thus, a Muslim must combine between seeking forgiveness, making repentance whilst also seeking to avert harm from himself as it relates to the developing circumstances and unfolding events, particularly in the non-Muslim lands.

So my writings and speech explained this, with the purpose of explaining statements of those scholars and applying them to these times and the necessity of each person seeking forgiveness and repenting to Allāh and rectifying his affairs, because no doubt, we are all contributors to the onset of this trial and tribulation by our individual sins and disobedience, and that we look more so at our sins, than the plots and plans of the disbelievers.

In conclusion and in summary, all of my speech and writing were and still are from these categories, all with clear objectives in mind.

☞ Matters of universal interest for all of mankind

Finally the following should be made clear:

The misuse of the RT-PCR procedure and its inability to determine “infection” status has been known since the 1990s and its fraudulent use to prop up virology and “infectious disease” pseudoscience and its potential for generating what turn out to be pseudo-epidemics is also known and established, having already occurred in the past.

A person does not need the permission of the ruler or scholar of any country to speak about this matter, as it is an established worldly reality no different to our knowledge of the reality that you cannot use a cross-head screwdriver for flat head screws.

Saying: “Bring your evidence and take it to the scholars” in this respect, regarding the alleged RT-PCR “test”, is no different to saying:

“Before you tell people what a screwdriver can or cannot be used for, you need to go and sit with the scholars, because this is from the nawāzil, because people all over the world are buying furniture from IKEA, and you could be jeopardising millions of items of furniture. So before you start telling people that you can’t really use a cross-head screwdriver for a flat-head screw, you need permission from the scholars, you need to compile your evidence and sit down with them.”

In other words: You can’t tell people that you can’t use the RT-PCR “test” for diagnosis of infections—despite the fact that this is an established reality, stated by the inventor of the procedure

himself and confirmed by the FDA and test manufacturers and you can't say this and inform people, even if you are qualified in the field, with full, detailed knowledge of the affair, while the one trying to silence you is an ignoramus in this field, with no background in either medicine or science.

So, it is as if it is like this:

“You must submit to my ghuluww, to my level of heightened fear, to my emotional insecurities, and to my ignorance, and to my lack of comprehension in religion, to my misapplication of verses in the Qur'ān, otherwise you are opposing the verses of the Qur'ān and you are opposing the scholars and rulers and you will have blood on your hands.”

So all of this type of speech that we have been hearing for the last 9 months or so—this is the saying of one who lacks comprehension, and I explained this in more detail in another article, here:

<http://cv2020.s3.amazonaws.com/lessons-comprehension-01.pdf>

Likewise, discussions about contagion whether in terms of religion or medicine, and the germ theory, vaccines, the criminality and fraud of the pharmaceutical companies, these are all affairs that are open and already spoken about, they are in the public domain already.

Justice Department Announces Largest Health Care Fraud Settlement in Its History—Pfizer to Pay \$2.3 Billion for Fraudulent Marketing.

<https://www.justice.gov/opa/pr/justice-department-announces-largest-health-care-fraud-settlement-its-history>.

Did Pfizer Bribe Its Way Out of Criminal Charges in Nigeria?

<https://www.theatlantic.com/international/archive/2010/12/did-pfizer-bribe-its-way-out-of-criminal-charges-in-nigeria/68495/>

“In 2007, Nigerian state, Kano, sued Pfizer for \$7 billion for alleged illegal tests on children (killing some, disabling others). In 2009, Pfizer settled with Kano for a mere \$75 million, spurring allegations of bribery.”

Pfizer Agrees to Pay \$55 Million for Illegally Promoting Protonix for Off-Label Use

<https://www.justice.gov/opa/pr/pfizer-agrees-pay-55-million-illegally-promoting-protonix-label-use>

“In December 2012, Pfizer agreed to pay \$55 million to settle criminal charges of failing to warn patients and doctors about the risks of kidney disease, kidney injury, kidney failure and acute interstitial nephritis caused by its proton pump inhibitor, Protonix.”

GSK, Pfizer and J&J among the most-fined drug companies, according to study — <https://www.pharmaceuticalprocessingworld.com/gsk-pfizer-and-jj-among-the-most-fined-drug-companies-according-to-study/>

GlaxoSmithKline (LON:GSK) paid nearly \$10 billion in inflation-adjusted financial penalties between January 2003 and December 2016, the highest tally for any drug company, according to research published in JAMA. That sum was more than any other in a sampling of 26 companies paying fines inside the U.S. Pfizer (NYSE: PFE) was next in line with almost \$3 billion in fines. Johnson & Johnson (NYSE: JNJ) came in the third slot with \$2.7 billion in penalties. “The pharmaceutical industry is unique in that all large pharmaceutical firms explicitly state that they are focused on promoting patient welfare, yet the majority of large pharmaceutical firms engage in illegal activities that harm patient welfare,” said Denis G. Arnold, a coauthor of the study and a professor at the University of North Carolina at Charlotte. “The industry also has the worst reputation of any industry according to Gallup polling. This is an intriguing problem for anyone interested in business ethics and public health,” Arnold stated. Spokespeople for the three companies could not be immediately reached for comment. In all, the 26 pharmaceutical companies paid some \$33 billion in fines during the 13-year period. The top 11 alone accounted for \$28.8 billion, or 88%, of the total.

Those with educational backgrounds, professions, interests or concerns in these subjects, may express their views and opinions, so long as it is upon knowledge, upon evidence, because all of this relates to each person’s private and beneficial interests in the world (maṣāliḥ), these are matters of personal choice.

Just like a person makes decisions about buying a house, or moving into a town or city, or entering into a business, then likewise, concern for one’s health and welfare, each person is free

to choose the way he addresses his own health, whom he trusts in medicine, and so on.

So people are free to enquire, investigate, talk and discuss these affairs because they are universal affairs, they are not the special, unique or private domain of any one person, organisation, or government.

If a person does not accept medication or medical claims from those considered to be fraudsters, thieves, criminals, crooks and liars such as Pfizer, Tedhros or Bill Gates in the same way they do not accept a ḥadīth related through an established liar and fabricator, then that is his choice.

<https://violationtracker.goodjobsfirst.org/parent/pfizer>

The action of any other person, no matter what his status, or whatever institution, or government, in accepting such medication or medical claims, is just a matter of personal opinion and choice, **it is not a proof in religion, nor in science, nor in medicine.**

In summary, no scholar has said that Allāh (ﷻ) Himself has made social distancing an obligation in His religion upon Muslims in every land in these times, and no scholar has said that every Muslim in every country across the world is obligated to follow the Saudi authorities in whatever they determine, through ijtihād, of disputed over measures, even if the authorities of his own country do not even require them or disagree with them altogether. And no scholar has derived the measure of “social distancing of two metres between the healthy” from any text, because such a thing does not exist in our religion.

No scholar has spoken with this, this only emanates from exaggeration and lack of comprehension and from those who put things into the words of the scholars what does not exist.

Rather, the scholars only speak with sound scholarly reasoning, they know full well the routes through which they say what they say, and they call to the Sunnah, and we have supported them in that all along as is clear to anyone who has been following our writings. We only take issue with the exaggerationists and fearmongers, who lack comprehension in both religious and worldly affairs and who try to validate their exaggeration, fearmongering and lack of comprehension by hiding behind the scholars and hiding behind the verses of the Qur'ān which they misapply.

They know full well that what the Saudi authorities determine applies only to the subjects of Saudi Arabia and not to Muslims in Tanzania, Madagascar or elsewhere whose authorities may have different views and policies. Thus, they, the scholars, call to obeying the authorities of each land, which is what I have called to all along from the beginning, exactly as the scholars say, having acted upon the verse (4:83).

I have always supported the ijtihāds arising out of scholarly reasoning. The scholars do not speak with the speech of the exaggerationist as much as he wishes to portray otherwise.

Thus, the reality of the affair is a bit more like this:

I do not accept this exaggeration, lack of comprehension, uttering of lies upon Allāh, distortions, misrepresentations, misleading of others, making it look as if the scholars are saying things they have not actually said, and calling to things they do not call to. Rather, I call to what they actually call to upon the verse (4:83) devoid of the additional baggage brought by the exaggerationist from himself.

However, the exaggerationist, in his delusion, thinks that because I have rejected his exaggeration and lack of comprehension and bigotry that sits on top of it, that I am the one

who must be opposing the Book of Allāh (عَزَّوَجَلَّ) and thus he engages in a campaign to validate his own ignorance and exaggeration, drawing thousand of people into his harmful, online social media adventure.

I hope this clarifies much of the rumours, doubts and confusion that have been spread. May Allāh protect us and grant us tawfīq in arriving at what is correct and upright.

In closing, I leave the reader with a number of appendices relevant to this article:

–First, all of my twitter posts, every last one of them, on this subject between March and May 2020.

–Second, attempts to conceal my clearly expressed view from reaching people.

–Third, speech of Shaykh ‘Ubayd al-Jābirī which supports that which I called to from the very beginning of this affair.

—Fourth, one example of my oft-repeated speech on this subject which was known to the exaggerationist, along with many of my other statements, in spite of which histrionic outbursts took place on social media, with distortion and misrepresentation of the true realities.

Abu ‘Iyaad

27 Jumādā al-Awwal 1442 / 11 January 2021—v.1.7

APPENDIX 1 — 25 POSTS ON TWITTER, @ABUIYAADSP, OVER 2 MONTHS

Below are all the tweets I made on this subject, 25 in all, during a two month period from March to May, 2020. This was the basis upon which the exaggerationist engaged in a public intimidation, bullying and shaming exercise, whilst also secretly warning people against my writings behind the scenes. This is not very brotherly treatment and amounts to bigotry and oppression.

This narrow-minded bigotry has continued since that time.

I remained silent and did not respond to any of this, despite people mentioning the embarrassment they felt to see this type of behaviour in public from the exaggerationist and asking me to say or write something to clarify this confusion.

However, I chose to remain silent.

This continued for a six month period till September, when the lie was fabricated against Allāh (ﷻ), that He Himself has made social distancing of two metres between the healthy an obligation in His religion upon Muslims in these times.

It was only then, that I decided to write in refutation of this lie, because this now concerns the religion, as for what is said or insinuated about me, it does not bother me.

The exaggerationist was not able to comprehend the line of scholarly reason of Shaykh al-Fawzān, who did not say what the exaggerationist attributed to him, and even then, he ought to have realised that the ijtihād of a scholar is not the ḥukm of Allāh, and cannot be turned into the ḥukm of Allāh.

I leave you with the 25 tweets that were posted.²⁷

²⁷ My last tweet was on 20 May 2020, and after that I sent my writings to a few dozen people at most via Whatsapp, to those with interest in the subject.

—1. 16 March 2020: 1 tweet.

There are an estimated:

- 120,000 pneumonia deaths
- up to 70,000 flu deaths and
- 40,000 tuberculosis deaths

in Europe each year according to official sources.

Almost 20,000 deaths on a monthly basis.

This was to allow people to put things into context and to prevent exaggeration, alarmism and fear.

—2. 17 March 2020: 3 tweets.

From a report (13 March 2020) from the Italian Higher Institute of Health which examined 1016 COVID-19 related deaths:

https://epicentro.iss.it/coronavirus/bollettino/Report-COVID-2019_13_marzo.pdf

1. Average age was 79.4, men were 71.6% and women 28.4%.

2. Pre-existing conditions in the deceased:

- heart disease,
- stroke,
- diabetes,
- respiratory illnesses,
- active cancer in past 5 years,
- chronic liver disease and
- chronic renal failure.

Almost 50% of the deceased had three pre-existing conditions.

3. There were 2 deaths under the age of 40, a man and woman,

both of whom had underlying conditions.

Silvio Brusaferro, President of the Institute, presented the findings at a press conference as has been conveyed in news reports.

This was hard, concrete data from actual medical records, once more to present established factual realities to people, to counter the exaggerations, lies and fearmongering of the media.

—3. 18 March 2020: 2 tweets.

Shaykh Šāliḥ al-Fawzān on the Current Tribulations Facing Muslims and the Whole World

<http://abuiyaad.s3.amazonaws.com/islam/fawzan-tribulations-world.mp3>

<http://abuiyaad.s3.amazonaws.com/islam/fawzan-tribulations-world.pdf>

Ibn al-Qayyim on Tawḥīd, the Ways and Means, Fear and Reliance as it Relates to Contagion (PDF, 8 pages).

<http://www.tawhidfirst.com/monotheism/articles/uois-ibn-al-qayyim-on-tawhid-the-ways-and-means-fear-and-reliance.cfm>

—4. 19 March 2020: 3 tweets.

Updated Report (17 March 2020) from the Italian Higher Institute of Health which has now examined 2003 COVID-19 related deaths:

https://epicentro.iss.it/coronavirus/bollettino/Report-COVID-2019_17_marzo-v2.pdf

1. 71% of deaths were in Lombardy [A heavily polluted area in North Italy -- see here: <https://thelocal.it/20190228/po-valley-air-pollution-italy>]

2. Average age of death 79.5

3. 99.2% of the patients had underlying pathology (heart disease, stroke, diabetes, COPD, cancer, chronic liver and kidney disease).

4. 17 patients died who were under the age of 50. 5 were less than 40, all had serious, pre-existing pathologies.

5. Antibiotics were used in 83% of patients but antivirals in only 52% which shows that treatment of the virus was not the major concern in all patients, but superinfections (one explanation) or pneumonia, pending lab confirmation of the COVID-19 virus (a second explanation).

—5. 22 March 2020: 1 tweet.

The Difference Between the Plague (al-Ṭāʿūn) and Common Death / Disease (al-Wabāʾ) and Resolving the Apparent Conflict Between the Plague Not Entering Madinah and the Measures of Quarantine and Isolation Being Applied Therein (PDF, 8 pages)

<http://abuiyaad.s3.amazonaws.com/islam/plague-and-disease.pdf>

This was written to clarify a doubt about the implementation of measures in the city of Madīnah and to clarify a doubt about the ḥadīth which mentions that the plague cannot enter Madīnah. It was also a refutation of the ḥizbīs who attack the rulers.

—6. 24 March 2020: 5 tweets.

“Air pollution exposure, cause-specific deaths and hospitalizations in a highly polluted Italian region”—Between 2003–2006

<https://sciencedirect.com/science/article/pii/S0013935116300834>

Shaykh al-Islam Ibn Taymiyyah On the Tremendous Benefits of Calamities, Harms and Tribulations Which Drive the Believers to Tawḥīd, Īmān and Tawakkul

Shaykh al-Islām Ibn Taymiyyah (رحمته الله) said:

“From the completion of Allāh’s favour upon His believing servants is that He sends down severity, harm and whatever [hardships that] cause them to seek refuge in the Tawḥīd [of Allāh]. Thus, they invoke Him with the utmost sincere devotion whilst hoping in Him without hoping in anyone besides Him. Their hearts become attached to Him, not to others.

As result, they obtain, through [the following affairs]:

- [the state] of reliance upon Him,
- turning to Him [in remorse and repentance],
- tasting the sweetness of Īmān [after acquiring it],
- and freedom from Shirk [associationism],

what constitutes a greater favour upon them than the cessation of sickness, fear or drought, or acquiring ease [in circumstances] or cessation of difficulty in livelihood. These are but pleasures of the body and [mere] worldly benefits. They can equally be obtained by the disbeliever to a greater extent than what is obtained by the believer.”

Majmu‘ al-Fatāwā (10/333)

Abu Iyaad—@abuiyaadsp

Quote sent to me by a brother, jazāhullāhu khayran
29 Rajab 1441 / 24 March 2020

“As of 19 March 2020, COVID-19 is no longer considered to be a high consequence infectious diseases (HCID) in the UK.”

<https://gov.uk/guidan>

[ce/high-consequence-infectious-diseases-hcid#status-of-covid-19](https://gov.uk/guidance/high-consequence-infectious-diseases-hcid#status-of-covid-19)

“Positive results are indicative of active infection with 2019-nCoV but do not rule out bacterial infection or co-infection with other

viruses. The agent detected may not be the definite cause of disease” <https://www.fda.gov/media/134922/download>

This explains the exaggerated death numbers where the *actual cause of death* is obscured because detection of this “virus” is deceptively equated to “death by the virus”.

<https://telegraph.co.uk/global-health/science-and-disease/have-many-coronavirus-patients-died-italy/>

But Prof Ricciardi added that Italy’s death rate may also appear high because of how doctors record fatalities.

“The way in which we code deaths in our country is very generous in the sense that all the people who die in hospitals with the coronavirus are deemed to be dying of the coronavirus.

—7. 28 March 2020: 2 tweets.

Coroner involved in artificially inflating COVID19 deaths on the basis of non-specific symptoms (a cough)—contributing to exaggerated fear, panic, hysteria and suspension of rational faculties. The degree to which this policy is being applied is as yet unknown.

A quick similitude to explain the action of this

A Similitude for the Artificial Inflation of Death Rates

A quick similitude to explain the action of this coroner and his likes in artificially inflating death rates through wilful, calculated deception:

In 230 people who died in car accidents, 65 were carrying cell phones in the right pocket of their trousers or garment.

Therefore, these are “**right pocket cell phone (RPCP) related deaths**”. These people contracted “**right side cell phone (RPCP)**” before dying. “We estimate that about 50% of the population will contract **RPCP**.”

However, some people may indeed have died because of cell phone use while driving. But to treat all deaths in the same way is false and misleading.

Many people die in crashes where the cause is other than a cell phone such as poor visibility, speeding, not stopping at red lights, road rage etc.

The cell phone was present but had no role in the accident.

However, even this similitude does not capture everything. This is because the coroner in this case treated the death as a COVID-19 death **on the basis of a cough, and not** detection of a virus.

Which means that our similitude does not go far enough in explaining the level of deception and fraud that is taking place.

coroner and his likes in artificially inflating death rates through wilful, calculated deception.

—8. 30 March 2020. 1 tweet.

INSIGHT INTO
CORONAVIRUSES AND
ILLNESS: Part 1
“Human coronavirus
circulation in the
United States 2014–
2017”
[http://abuiyaad.s3.am
azonaws.com/health/p
aper-corona-
respiratory.pdf](http://abuiyaad.s3.amazonaws.com/health/paper-corona-respiratory.pdf)

—9. 31 March 2020: 1 tweet.

Ibn al-Qayyim on the
Origin of Diseases, Calamities and Hardships

Ibn al-Qayyim on the Origin of Diseases, Calamities and Hardships

Ibn al-Qayyim (رحمته الله) said:

“For Allāh, the Sublime, with His wisdom (*hikmah*) and justice (*‘adl*) makes the (consequences) of the actions of the servants to appear to them in forms (*ṣūwar*) that are appropriate to (their actions). So sometimes it is in the form of a drought or barrenness (of land). Other times it is by way of an enemy. Other times by way of tyrannical rulers. Other times by way of general diseases. Other times it is by anxiety, grief and worry that (settle and) reside in their souls and do not leave them. Other times it is by preventing the blessings from the sky and the Earth from them. Other times it is by unleashing the devils upon them to incite them to the causes of their destruction, so that His word can be established upon them and so that each of them arrives at the outcome destined for him. The intelligent (*‘āqil*) traverses with his insight (*baṣīrah*) in all regions of the world and witnesses this, and he sees the occurrence (of these instances) of Allāh’s justice and wisdom taking place.”¹

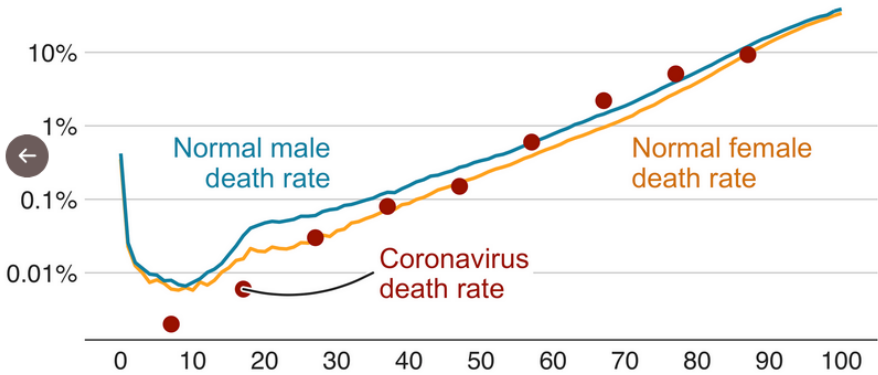
Abu Iyaad—@abuiyaadsp
7 Sha’bān 1441 / 31 March 2020

—10. 1 April 2020: 2 tweets.

“Is coronavirus causing the deaths?” and “Chances of dying from coronavirus v normal annual risk” (UK), 1 April 2020.

Chances of dying from coronavirus v normal annual risk

Risk of dying each year by age (GB)



Log scale used to see differences in rates at younger ages

Source: ONS, Imperial College London

BBC

The Reliability And Diagnostic Value Of Covid-19 RT-PCR Tests: Official documents from the FDA, WHO, test manufacturers and university institutions.

<http://abuiyaad.s3.amazonaws.com/health/paper-corona-pcr-test-2.pdf>

—11. 13 April 2020: 1 tweet.

Ibn Baṭṭāl's Commentary on Leprosy, Contagion and Rulings Pertaining to Lepers.

<http://abuiyaad.s3.amazonaws.com/health/ibn-battal-contagion-leprosy.pdf>

—12. 22 April 2020: 1 tweet.

On Smallpox and Injecting Impure, Harmful Substances into the Body: Verdicts From Scholars of the Da'wah

<http://abuiyaad.s3.amazonaws.com/health/aimma-smallpox-vaxx.pdf>

—12. 23 April 2020: 1 tweet.

Ibn Hajar al-'Asqalānī on Rejection of the Testimony of Physicians When It is Contradicted by Ḥiss (Sensory Perception) and Tajribah (Experience) - Plague and Leprosy

<http://abuiyaad.s3.amazonaws.com/health/tebb-leprosy-contagion.pdf>

—13 20 May 2020: 1 tweet.

Vitamin D, Respiratory Illness, Optimal Nutrition and Immunity: Models of Disease and a Parable for Vitamin D and Cow-Poxing

<http://abuiyaad.s3.amazonaws.com/health/vitamin-d-modulation.pdf>

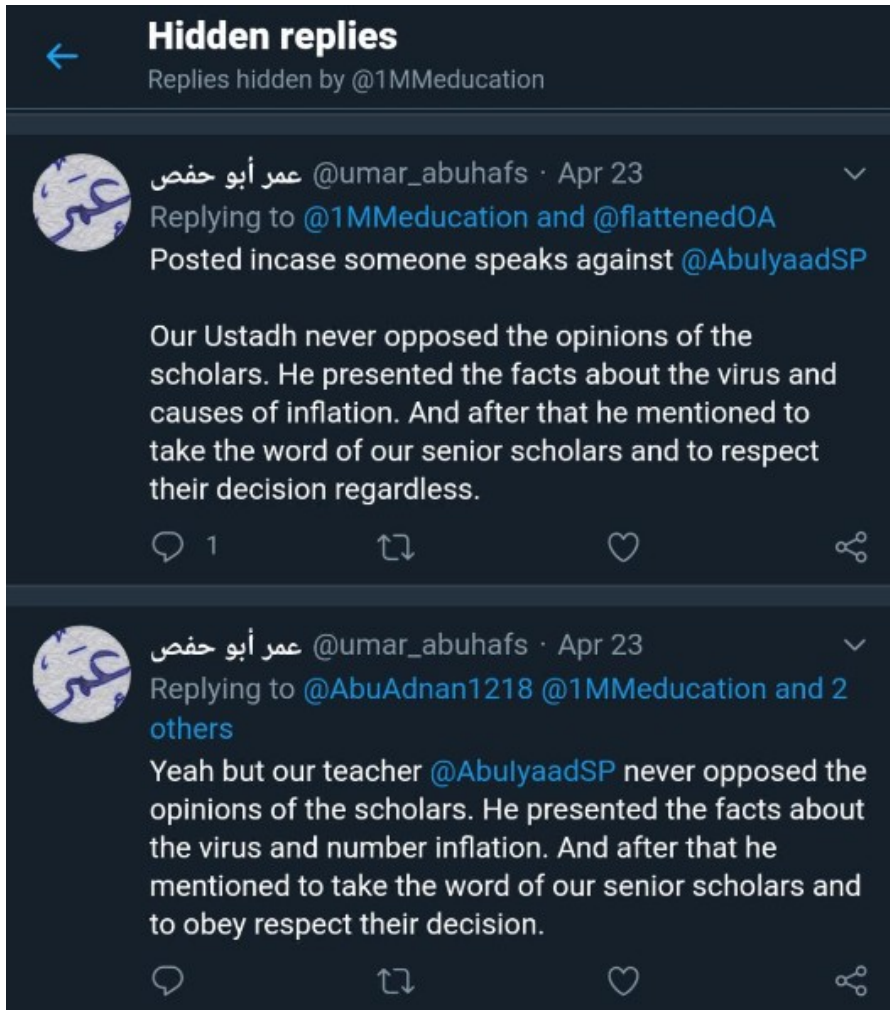
So these are all 25 tweets I made on this subject which initiated the public intimidation, bullying and shaming tactics and warning others behind the scenes from that they should hear and read this type of content.

APPENDIX 2 — HIDING IMPORTANT AND RELEVANT INFORMATION FROM THE PUBLIC

From lowly, inexcusable behaviour is the deliberate concealment of certain replies in which people tried to make known my statements. These are just some examples that were sent to us by others, there may be more:



So here, a reply has been deliberately hidden, in which a brother provides a screenshot from an article of mine.



This is another earlier example of replies being hidden on purpose, and refuge is from Allāh from such behaviour. One wonders as to why a person would want to deliberately conceal from others what is the very opposite of the false impression that he is giving at the same time to thousands of others through his histrionic outbursts. I leave the reader to figure that out.

APPENDIX 3: Shaykh ‘Ubayd al-Jābirī on Distancing in the Prayer and Previous Plagues and Outbreaks in the Era of the Salaf and the Companions

The Shaykh was asked the following question, after a small speech he gave recently to our Salafi brothers in Morocco:

<https://cv2020.s3.amazonaws.com/audio/shaykh-ubayd-distancing-prayer.mp3>

Question: “The third question, you know—may Allāh bless you—that in the mosques, the people who pray, pray apart from each other [in the rows], and one of the brothers says that the plague, and the likes of these outbreaks occurred previously in the era of the Salaf and in the era of the Companions, but it is not related from them that they prayed while distanced from each other. So what is the answer O Shaykh, may Allāh bless you.”

Shaykh ‘Ubayd al-Jābirī: [Given] this, those in authority over our affairs have commanded us with this. So we say: “We hear and we obey.”

Note: This is what we have called to since March 2020, explaining that this is a matter of ijtihād in this issue for the rulers, and upon the principles of the Sunnah, we obey the rulers, while “social distancing” between the healthy has no basis or evidence, neither in the Sharī‘ah nor in medicine. It is a matter of ijtihād that returns to the determination of the ruler, and thus, it comes under the principle of obeying the authorities. This is how it should be explained to the people, in the same way that the scholars do.

This is in stark contrast to the one who claims—while he misconstrues the speech of the scholars—that Allāh Himself made it obligatory upon the ummah and the one who starts looking for evidence in the Sharī'ah for “social distancing” of two metres between the healthy, which does not exist, just as it does not exist in the entire history of medical knowledge and practice, and likewise the one who claims the scholars are the ones who are initiating and devising these policies, wrongly claiming that the scholars must have derived “social distancing” between the healthy from some evidence that they have.

All of this comes from lack of comprehension and from exaggeration, and we warned against such exaggeration and misrepresentation of the realities and from attributing things to the scholars that they are not saying.

Abu 'Iyaad

4 Jumādā al-Thānī 1442 / 17 January 2021—v.1.01

APPENDIX 4: ON THE BASIS FOR OBEYING THE AUTHORITIES—DUE TO PRINCIPLES OF THE SUNNAH

This is just one of many examples from my speech or writings in which I explain the angle that should be used to explain to the people the correct, sound route through which obedience is given to the authorities. This was written on 8 June 2020.

Bismillāh wal-Ḥamdulillāh.

As we have repeatedly stated, it is obligatory for Muslims to obey the rulers in the guidelines, regulations and restrictions they have placed based upon their ijtihād in the matter, for they have not done this except due to desiring good for their populations. The scholars have enjoined such obedience **because it is a foundation of the Sunnah** and not because the “science” claimed by any particular individual or institution requires us to do so.

Whoever claimed that the rulers are obeyed because “lockdown”, “social distancing” and “contact tracing” of **perfectly healthy and disease free people** are valid in medicine, public health and/or are specifically legislated in religion, then he is setting up the rulers and the scholars for attack and revilement at some point in the future.

But whoever said that the rulers are obeyed because **the Sunnah has ordered with obedience to them in whatever is not unlawful, even if it involves hardship and difficulty**, then this stance can never ever be attacked, and the scholars can only be praised for advising with the Sunnah. The claims of science can always be attacked, undermined, shown to be false and even fraudulent, years or decades later, if not weeks or

months afterwards. This can lead to anger, resentment, distrust and the likes among people which can lead to undesirable behaviours and outcomes.

For this reason, when it is said that the Prophet (ﷺ) said: *“Upon a Muslim man is to hear and obey in both what he likes and dislikes, unless he is commanded with disobedience [to Allāh]. Then, there is no hearing and obeying.”*²⁸ And that therefore, it is a foundation in our religion that we hear and obey the rulers in whatever is not unlawful, then no one can ever attack this position or find fault with it.

There is nothing but goodness in the implementation of this foundation of the Sunnah. The rulers are rewarded for their *ijtihād*, and the scholars are always praised for calling to adherence to the Sunnah.

Further, there is a great difference between the non-Muslim rulers and nations—they run upon social democracy which as a system, is a stepping stone for communism—and they have many secular ideologies and philosophies upon which they desire to manage or control their societies. Thus, they often have ulterior motives, and in many cases, they are beholden to private and corporate interests and hence do not really work for the interests of their subjects.

In contrast, the Muslim rulers—may Allāh protect them and grant them success—they are free of these ideologies and goals. They are simply acting for the genuine protection and benefit of their societies on the basis of what they believe to be credible science and appropriate regulations and measures.

²⁸ Related by al-Bukhārī and Muslim.

As such, all of this, **upon the principle of the Sunnah**, requires compliance and obedience.

As for the aspect of hardship, difficulty, loss of employment, lack of provision and the likes, then each person should realise that all of this is a tribulation from Allāh (عَزَّوَجَلَّ), and Allāh (عَزَّوَجَلَّ) brings trials to His servants through a variety of means—such means that they cannot escape from, because they are all-encompassing. **Such is the reach of Allāh.** None of His servants can escape His reach. And hence, these trials can only be repelled with repentance, seeking forgiveness and making amends. In his commentary on the verse about the appearance of mischief upon land and sea, “...**because of what the hands of men have earned so that He may make them taste a part of what they have done**” (30:41), Ibn Kathīr (رَحِمَهُ اللَّهُ) cites from Abū al-‘Āliyah (رَحِمَهُ اللَّهُ), the statement: “Whoever disobeyed Allāh has caused corruption upon the earth, because the rectification of the earth and the rectification of the heaven is through obedience.”

By keeping this in mind, the wider realities that relate to al-Qaḍā wal-Qadar, Allāh’s wisdom in His actions and His justice, the role of sins and disobedience in restriction of livelihood and removal of safety and so on are incorporated and not ignored. Thus, one moves away from being resentful and angry about the difficulties and hardships and avoids projecting that anger outwards in ways that are detrimental and can oppose the Sunnah, and instead turns back to his heart and soul and to rectification of his self, whilst relying upon Allāh and invoking him for relief, without at the same time neglecting the pursuit of his beneficial interests in the world and trying to minimise the tribulation, as this is part and parcel of placing reliance upon Allāh for relief.